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THE SOCIAL SETTLEMENT MOVEMENT IN CHICAGO

by

JOSEPHINE RAYMOND.

A Thesis Submitted for the Degree of

MASTER OF LETTERS.

THE UNIVERSITY OF WISCONSIN.

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"The world which took but six days to make, is like to take six thousand to make out."

Sir Thomas Browne,

"A few of the simpler human instincts are really necessary in any attempt to help human beings."

Elizabeth Hastings.

"The moral and religious reformers should never forget that in order of time material reform comes first, and that unless proper precedence be yielded to it, the higher ends of humanity are unattainable."

"Problems of Poverty."

"No social reform will be adequate which does not touch social relations, bind classes by friendship, and pass into, through the medium of friendship, the spirit which inspires righteousness and devotion."

S. A. Barnett.





**FORE-WORD.**

The object of the following essay is not to display long columns of figures in proof that a certain required amount of "original investigation" has been done. It is rather to picture the settlement movement in Chicago as a whole; to describe the motives actuating the founders of the several settlements; and to bring out, as far as possible, the individuality in the work of each of the eleven settlements, which are exerting so powerful an influence on the social life of Chicago.

The essay, is, of necessity, incomplete, as the movement is, as yet, only current news, but the writer has endeavored to describe, as accurately as possible, the various points of view of the Chicago settlements.

The chapter on Hull House is designed to illustrate the wide scope which the various activities of a settlement may have if successfully carried out. The succeeding chapters aim to present the peculiar circumstances attending the establishment of the various settlements, and the special features of the work of each settlement.

The appendix furnishes the important statistics con-



nected with each settlement, so far as they could be gathered from personal observation and conversations with the residents.

In the bibliography the writer has given a list of the books and articles consulted, and whenever possible, authorities have been cited in foot-notes throughout the body of the essay. For most of the statements made, however, the writer's authority is her own observation and the observation of residents of the various settlements. To mention the names of all who have been helpful in giving personal information, would be to name almost all the residents of the Chicago settlements. Miss Jane Addams, of Hull House, Mrs. Mary E. Sly and Miss Jessie Bartlett, of Northwestern University Settlement, Miss Mary E. M'Dowell, of the University of Chicago Settlement, Mr. Jacob Abt, of the Maxwell Street Settlement, Miss Cordelia Kirkland of the Kirkland Settlement, and Rev. N. B. W. Gallwey, of the Clybourn Avenue Settlement,—these are a few of the settlement workers who have been consulted, and who are the writer's real authorities. To these friends she is indebted for most of her facts.



## Chapter I.

## THE REASON FOR THE SOCIAL SETTLEMENT.

Emerson says, "All great ages have been ages of relief." In all time there has been a "saving remnant" of society, composed of men and women who asserted that man is his brother's keeper; who endeavored to relieve the unfortunate and reclaim the vicious. During the last century a great wave of humanitarianism has swept over the world. Interest in man as man is supplanting the interest in mankind. We are beginning to realize that society is an organism, made up of many parts, all interdependent. We are slowly coming to see that we cannot have a perfect or even a comfortable society until the terrible mental, moral and physical inequalities now existing are remedied. To our sorrow, we are learning the relentless truth that sin and misery in the lower ranks of society infect the upper ranks; that ignorance in the lower reacts upon the higher; that idleness and extravagance in the higher produce a terrible harvest of deprivation and agony in the "submerged tenth."

We are coming to see these things with clearer eyes. Our ideals of life are growing more elevated. A useless life is no longer considered meritorious, though it may be that of a patrician idler. Wealth may and does cover a



multitude of sins when devoted to great philanthropic purposes, but it cannot excuse those sins in the eyes of the conscientious. We are craving and receiving moral enlightenment. We want higher education, purer morals, cleaner politics. We are trying many remedies for social ills. We have municipal leagues, civic federations, charity organizations, free fellowships and scholarships, for our universities. All these are means to the great end of uplifting men's ideals in every department of life, and of work.

I believe we are on the right track. The methods we are employing are educational ones. Oliver Wendell Holmes said that in order to reform a man we must begin with his ancestors. In order to insure a safe and enlightened life for our children and their descendants, we must instill into their minds the principles of good citizenship, of true morality, of splendid humanity. They must be made to feel responsibility for their kind resting upon them. True democracy in its best sense must be taught them. In our universities, this same democracy must be insisted upon. Civic responsibility, too, must be inculcated. In a generation, were this course faithfully followed, we should have a purer world and a regenerated society.

Some one may object, "This is well enough for the well-to-do, for those for whom life is not a struggle. What of those who do not even know the meaning of education, of moral responsibility, of mental independence?" To this





there is but one answer: man is his brother's keeper. The enlightened must help the blind. The morally well must help the morally sick. This is being done in the best and most complete way by that agency which, after careful analysis, I place first in the list of remedies for the sorrow and sin of the world: the social settlement.

The social settlement appeals to every earnest worker in society because it touches every side of man's nature. The very aim of the social settlement is to develop many-sidedness both in the worker and in those whom the settlement is trying to reach. The moral life of the community is purified and strengthened by contact with those living with high aims ever before them. The mental life is recreated by wholesome instruction. The social nature is freshened by diversified recreation, by enlivening society, by contact with other natures. A better physical life is encouraged by constant suggestions of wholesome exercise, of cleanliness, of decent living. "The better life" is the motto of every branch of settlement work.

The need for the social settlement today, however, is not only objective, but subjective. Tennyson says that it is

"More life and fuller than we want."

Life grows fuller and richer and sweeter for every effort for others. It was by sharing his last crust with the leper that Sir Launfal had the revelation of the Christ.



It is a dangerous thing to cramp a young soul. The greatest wrong which can be done to the faculties is to deny them their proper exercise. There are many gifted young men and women who have inherent powers of execution which, exercised, would revolutionize this world of ours. The life repressed within itself, and prevented from guiding and moving and strengthening other lives, is as sad a sight as is that life which knows nothing of the wide, free life somewhere waiting it. Young life, young purpose, ought to have full play. If it is not sent wisely into the channels of philanthropic effort, it will either stagnate, or rush in harmful currents through society.

One of the greatest truths impressed upon me during my observation of the work of the social settlement, is that the life and experience of the resident worker among the poor grows grand and sweet and beautiful in proportion as he gives himself to those who need him. I have been impressed with the splendid self-control, the beneficent sacrifice, the fulness of sympathy displayed by settlement workers, who, in giving themselves to those lacking in moral and intellectual poise, grew to majestic stature in those very qualities whose lack their own giving supplied.

The objective need for the social settlement is only too well known. General Booth, William T. Stead, Dr.



L. A. Banks, Miss Jane Addams, B. O. Flower and many others, have portrayed only too well the needs of the crowded city. There are hot-beds of vice and disease, where direct protest and interposition are an absolute necessity. There are communities of working people whose lives are a dull monotony, and who need recreative interest infused into life. Whole wards are peopled by foreigners who know nothing of our country save as a place in which to live and make a living. They are totally ignorant of the meaning of our government or of our ideals as a nation. These must be reached and taught if we would not give our great cities over to the machinations of the politician whose tools are the ignorant foreign population. There are the evils of sweat-shops and crowded factories to guard against, prostitution to cope with, the fascinating saloon to outwit. All sides of life must be responded to. The social settlement is trying to do all these things, and by so responding, it aims to renovate the atmosphere of the community in which it is carrying on its work.

In succeeding chapters, I shall endeavor to show, in detail, the development of the idea of the social settlement in the city of Chicago. An effort has been made to discover what are the peculiar needs of certain communities, and various means have been employed to supply those needs. The history of the growth of the social settlement in Chicago is the record of the gradual quickening of social consciousness,



and the consequent work of social reorganization with its corollary of amelioration of social conditions.

I do not intend to convey the impression that I believe a social millenium is at hand. But with a profound conviction that social salvation can come only from association and cooperation of the morally strong with the morally weak, of the enlightened with the ignorant, I see unmistakable signs of help at hand. The soul is stirred at the sight of a few strong, dauntless men and women educating and uplifting the ignorant, and meeting invincibly the corrupt ward politician and the spoilsman, and while it may seem like but a bit of leaven in a great mass of corruption, still "a little leaven leaveneth the whole lump."





## Chapter II.

## THE GENESIS OF THE SOCIAL SETTLEMENT MOVEMENT.

The social settlement, as it exists today in Chicago, is the child of the English social settlement. We, in America, have not hesitated to model our settlements after English ones, which, year by year, are gaining a stronger hold on the lower classes in the large cities of England by their work of practical reforms.

The social settlement as an institution is young. Previous to the founding of Toynbee Hall in 1885, efficient work had been done among the poor of East London by many philanthropically disposed,—among them, Charles Kingsley, in his capacity of clergyman, and by John Ruskin, as prophet of the beauty of social service. It was at Oxford that the great impulse to lead the working classes up toward a loftier plane of living, originated. Thomas Hill Green stirred the moral natures of the young men of Oxford by his inspiring teachings. In 1860, Frederick Denison Maurice established the Workingmen's College, drawing upon Cambridge graduates for the teachers of his classes. Seven years later, Edward



Denison went to the Rev. John Richard Green, vicar of St. Philip's, Stepney, and begged the privilege of living and working among his parishioners. Though endowed with wealth and social rank, Denison took lodgings among the people of the parish, and worked with them the few remaining years of his life.

In 1875, Arnold Toynbee, one of the saintliest souls who ever strove to redeem this world from its misery and vice, spent a summer vacation in Whitechapel. Thenceforth his best thought and effort were given to the needs of society. Toynbee's character is one which fairly thrills one, for its earnestness, its purity, its greatness of purpose. He was the friend and disciple of Thomas Hill Green and John Ruskin, and the guide and counsellor of many of Oxford's strongest and best young men. In 1879 he settled among the poor of East London. He invited workmen to his lodgings. By his cordiality and spotless character, he won their confidence. He led them to the consideration of social and economic questions. He addressed them on questions of the time. But his frail body yielded to overwork, and he was carried from the platform where he was lecturing to workmen, to his death-bed. He died in 1883.

Workmen and university scholars alike mourned deeply when this saintly, earnest life went out. It seemed as though a savior of the poor and the ignorant had suddenly and cruelly been snatched away. The attention of the



London well-to-do was at this time centered on the deplorable condition of the poor in East London. (1) Various plans of relief were proposed. Friends mourning Toynbee's untimely death proposed that a hall should be rented for the use of workingmen, and courses of lectures be given for the benefit of the poor, the purpose being to elevate, if possible, the aims and the standard of life in East London. This hall was to be known as Toynbee Hall, in memory of the self-sacrifice of the beautiful spirit which once dwelt here among the lowly. It was further proposed that university men be induced to settle here and so strengthen, if possible, the bond between the educated and the ignorant.

The plan was inaugurated with the greatest success. Toynbee Hall, the first social settlement, was opened January 1, 1885. With the new year blossomed an idea whose magnitude is only just beginning to be realized. Toynbee Hall is located in Commercial Street, Whitechapel, East London. The warden is the Rev. S. A. Barnett, for many years vicar of St. Jude's. A regular force of "residents" and a body of associates carry on the work of the settlement, instructional and social. There is at once the classic atmosphere of the university and the home life of the residents. Each resident and associate has some duty which

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(1) R. A. Woods: English Social Movements, page 83.



brings him into close touch with the people of Whitechapel.

The work of Toynbee Hall is of so diversified a character that it is almost impossible to give any adequate idea of its wide-reaching capacity in a few paragraphs. Moreover, essentially the same work is being done at Hull House, which is, in most senses, the child of Toynbee Hall.

The primary aim of Toynbee Hall is to bring the working people of Whitechapel into the social atmosphere of the settlement. The rooms are open to them for clubs or entertainments or business. There are classes in all branches of instruction, and charitable and labor organizations, whose meetings are all held at Toynbee Hall. In every possible sense, Toynbee Hall is the centre of the best and highest life of the community. Its connection with the universities is kept strong by frequent visits of students and professors from Oxford and Cambridge, and by University Extension lectures. The work is supported by contributions from the universities, by fees from the "Universities' Settlement Association" and by sums from interested friends. Residents and visitors pay their board, and expenses are marvelously low for so great a work.

Toynbee Hall takes no sectarian nor partisan attitude. All shades of political and religious opinion come together. "The position of nearly all (the residents) on economic and social questions is somewhat more conservative than one might expect. As to religious preferences, there





have been among the residents, Churchmen, Non-conformists, Roman Catholics, Jews and Unsectarians. The absence of official connection with religious effort has thus made it possible to bring together into a working unity a wide variety of men. In this way, an opportunity of social service has been opened to men who never would have associated themselves with any religious movement. ---The whole of Toynbee Hall life and work, however, has the essential spirit of Christianity in it. Each man shows respect for the convictions of every other." (1)

Browning says,

"Each deed thou hast done,  
Dies, revives, goes to work in the world." (2)

So the life purpose of Arnold Toynbee, perpetuated in the work of Toynbee Hall, is not confined to that institution. Soon after the establishing of Toynbee Hall in 1885, Oxford House began its work at Bethnal Green, East London. The great point of difference between Toynbee Hall and Oxford House is in their attitude toward religion. The founders of Toynbee Hall removed every obstacle which might come in the way of their work, from religious prejudice. Oxford House declared its motto to be the Christian faith. The work is above all, religious work. The great aim of the workers is to reconcile the workingmen and the church. (3)

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(1) R. A. Woods: English Social Movements, pages 100-101.

(2) Saul.

(3) Sir W. R. Anson: Oxford House in Bethnal Green, Economic Review, January, 1893.



With this difference only, the two settlements have the same great aim, the unifying of the upper and lower strata of society, through the medium of common interests and common life. The social work of Oxford House has been a splendid success. A number of large clubs are under the direct supervision of Oxford House. The largest and most powerful of these, the University Club, starting with less than a dozen members, has increased to a membership of two thousand. Its club-house is one of the most attractive in England, with its billiard-room, reading room, class rooms, etc. Through the efforts of Mr. P. R. Buchanan, the University Club carries on co-operative enterprises of various kinds, a general store, a boot and shoe-maker's co-operative society, a dispensary, a loan association, a book-store, and a large working-women's co-operative association.

Oxford House is the center of the Federation of Workingmen's social clubs, embracing forty-three non-political and non-alcoholic clubs, with a total of nearly four thousand members. (1) Great good has been done by the secretaries and committees appointed by the residents of Oxford House to investigate sanitary affairs and all matters having to do with high ideals of social citizenship.

In 1889 the women's branch of Oxford House began work. Its settlement is known as St. Margaret's House. Its aim is to provide a center from which women with time, talents and

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(1) Earl of Stamford: Oxford House in Bethnal Green, The Guardian.



experience at their disposal, can work to do for the women and girls of Bethnal Green what the Oxford House is doing for the men and boys. (1)

Mansfield House, founded in 1890 at Canningtown, London, is now well known from the skilful supervision of its warden, Mr. Percy Alden. The following words of praise have been written of Mansfield House: "The Mansfield House leads all the other settlements of the world in grappling with the problem of poverty, and with the problem of the unemployed. Some idea of the immense work on the hands of the Mansfield Home during the past year may be gained from the fact that the weather was colder in London than in New York, that the people were unprepared for it, and that under those conditions, not less than twelve thousand men were out of work, and that of this number, most had not been able to make any provision for this emergency. Mansfield House fed from six to eight thousand persons a day." (2)

The inhabitants forming the community in which Mansfield House is located, are dockers, occupying miles of streets, in their little four or six roomed houses, two or more families in every house. (3) The district is not so degraded as Whitechapel or Bethnal Green, but furnishes, nevertheless, abundant opportunities for good work of every kind.

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(1) Annual Reports of St. Margaret's House.

(2) The Arrival of Percy Alden, The Outlook, April 27, 1895.

(3) Mansfield House University Settlement, Christian Weekly, April 22, 1895.



In many respects, Mansfield House is the most comprehensive of all the social settlements. (1) It includes religious as well as educational work of the most thorough kind.

There are many clubs, one devoted to working men, who are given training in citizenship, another to youth who receive instruction in handicraft, and various other organizations.

The settlement of Women Workers, founded in 1892, may be found at Canning Town, East London. This settlement has been developed upon a religious, though not sectarian, basis. The work of the settlement has been done principally along two lines, visiting the homes of the people, and helping agencies already in existence, as the Factory Girls' Club, Mothers' Meetings, the Medical Mission, the Children's Cheap Dinners in the winter, and in the summer the Flower Mission and Children's Country Holidays. (2)

Leighton Hall Neighborhood Guild, at Kentish Town, London, was founded in 1889. The originator of the project, Dr. Stanton Coit, said of the settlement, "We hope to make a moral oasis of it." (3) "The very name, Neighborhood Guild, suggests the fundamental idea which this new institution embodies: namely, that irrespective of religious belief or non-belief, all the people, men, women and children in any one street, or any small number of streets, in every working district of London, shall be organized into a set of

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(1) R. A. Woods: English Social Movements, page 113.

(2) First Annual Report of the Settlement of Women Workers.

(3) An Ethical Colony, The Echo, August 24, 1892.





clubs, which are by themselves, or in alliance with those of other neighborhoods, to carry out, or induce others to carry out, all the reforms, domestic, industrial, educational, provident or recreative--which the social ideal demands. At the outset, a true insight into the spirit and methods of the Guild will perhaps be gained most readily by noting that it is an expansion of the family idea of co-operation." (1)

One of the growing settlements of London, founded in 1889, is Trinity College Settlement, at Camberwell, South London. This has already become a most important factor in social life among the workingmen of its community. The settlement followed the establishment of Trinity Mission in 1885. The residents are a clerical staff and a number of lay residents. The settlement will be a Cambridge House in time, sustaining the same relation to Cambridge as Oxford House does to Oxford. Attention is paid to intellectual, manual and athletic training, while the cultivation of social needs is not neglected. Trinity Court, as the settlement is called, is now the headquarters for a federation of Workingmen's Clubs of South London. (2)

A popular settlement, and one not distinctly a university settlement, is that known as University Hall, founded in 1891, mainly by the efforts of Mrs. Humphrey Ward. University Hall is situated in Gordon Square, in the west-central part of London, about half a mile from the Chancery

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(1) Stanton Coit: Neighborhood Guilds.

(2) Fifth Annual Report of Trinity Court.



Lane slums. The movement which resulted in the founding of University Hall, is identified with the Unitarian Church. Mrs. Ward's object was to give free scope to a new spirit of Christian discipleship. Beyond sympathy with the general work of the Hall, residents might be as liberal as possible in religious matters. (1) The study of social and industrial questions has always been prominent in the minds of the founders and residents, and lecture courses are given on subjects calculated to enlighten the working people regarding the great needs of the time, and the best methods to supply those needs. (2)

I will speak of only one more settlement of London, the Women's University Settlement, founded in 1887. Much of the splendid work done by the residents of this settlement was inspired by Miss Octavia Hill of London, famed for her tenement work with John Ruskin. One of the residents, under the direction of Miss Hill, manages seven courts of cottages near the settlement, collecting rents, supervising repairs, trying to prevent overcrowding, and visiting the tenants in a friendly way. (3) Much attention is paid to the recreation of the children of the neighborhood. There are classes, clubs and entertainments, as in the other settlements.

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(1) Report for 1891.

(2) Reports of University Hall.

(3) Women's University Settlement, Monthly Packet, January, '95.



Other settlements in London are as follows:

Allcroft Road Neighborhood Guild, Northwest London,  
 Mayfield House, Bethnal Green, East London,  
 Newman House, Southeast London,  
 Robert Browning Hall, South London,  
 Bermondsey Settlement, Southeast London,  
 Women's House of Bermondsey Settlement, London,  
 Pembroke College Mission, London,  
 College of Women Workers, London,  
 York House, North London,  
 Friends' New East End Mission, East London,  
 Rugby House, West London.

Outside of London the following settlements have been organized:

University Settlement Scheme, Manchester, England,  
 Toynbee House, Glasgow, Scotland,  
 Students' Settlement, Glasgow, Scotland,  
 Chalmer's University Settlement, Edinburgh,  
 New College Settlement, Edinburgh,  
 Airinsha (The house of brotherly love), Kyoto, Japan.

The social settlement in America is, as has been said, the child of the English social settlement, and differs but little from it in kind, or in the means employed to inspire the community in which it carries on its work.

The first social settlement of New York was founded



by Mr. Stanton Coit in 1887. He began his work of reform and socialization by inviting to his own apartments which he had rented in a tenement house in New York, a number of young men, and formed a men's club. The number increased so that a basement of the tenement in which he lived was rented as a club-room. The clubs increased in number, one being formed for young women, one for little girls and one for little boys. Soon a kindergarten came into being. These various organized bodies, now become very numerous, form the Neighborhood Guild. The motto of the Guild is: "Order is our basis, improvement our aim, and friendship our principle." (1)

The Guild's methods of entertainment and education are like those of Toynbee Hall. There are clubs of many kinds, classes in clay-modelling, wood-carving, debating, public declamation, parliamentary practice, singing, drawing, gymnastic and military drill. Every opportunity is given for social leaven of the right sort to work upon the people who come to the club-rooms. Moreover, the idea of practical reform is constantly held before the minds of the members. The small fees collected from the members aid in keeping the streets of the immediate neighborhood clean during the summer. Relief is often afforded the sick from the same source. (2)

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(1) Charles B. Stover: The Neighborhood Guild in New York.  
 (2) *ibid.*





It is estimated that no less than forty social settlements have followed the lead of the Neighborhood Guild in the United States. These settlements differ but little in their ultimate ends, though the personnel and convictions of the residents shape the particular policy of each institution. The principal settlements in New York City at the present time are as follows:

New York College Settlement,  
 East Side House,  
 Association House,  
 Church Settlement House,  
 Alumnae College House Settlement,  
 Community House,  
 Phelps' Settlement,  
 All Souls' Friendly Aid House,  
 Nurses' Settlement,  
 Union Theological Seminary Settlement.

In Buffalo, New York, Westminster House is doing social settlement work with success.

In Philadelphia, the following social settlements have been established:

Philadelphia Settlement,  
 Princeton House,  
 Minster Street Neighborhood Guild,  
 St. Peter's House.

There are several flourishing settlements in Boston,



among them the following:

Denison House,  
Andover House,  
Boston College Settlement,  
Epworth League House,  
Dorothea House,  
Hale House.

In Louisville, Kentucky, the Louisville Neighborhood House, has recently been opened.

The "King's Daughters" have founded the King's Daughters' Settlement in Des Moines, Iowa.

Even in the far West, the idea of the social settlement is favorably received. The Manse, in West Oakland, California, was founded not long since.

Thus the movement has gained a strong foothold throughout our land. The forces at work in the settlement have their roots in human sympathy. With this beginning expansion comes as naturally and as easily as the plant grows upward to the light. The greatest need of the human heart today is for sympathy, for friendship, for cordiality. We may have most elaborate schemes for relieving the condition of the poor, but if we omit sympathy in our direct dealings with them, we shall have a body of charity without the soul of love in it.



## Chapter III.

## HULL HOUSE.

In September, 1889, Miss Jane Addams and Miss Ellen Starr inaugurated the work of the social settlement known as Hull House. Both were women of means and education, and permeated with a desire to be of use to the unfortunate people of Chicago. After a careful study of social conditions, they decided that social intercourse and social education would go far to better the lot of the poor and ignorant. They saw that the prime factor in civilization is discontent, that the satisfied do not strive for the higher life, and that the two great steps to be taken toward reaching their goal, the bettering of social conditions, were, first, to create a kind of divine discontent among the poor; second, to put within their reach, the means for improving their lives and homes. The medium which these two women chose was the social settlement, which should become a centre for all good things, moral stamina, intellectual nourishment, social recreation. The founders had no wish to pose as charity-dispensers, nor as reformers. They simply wished to form a home in a community where good influences



were rare, to set the standard for refined and earnest living. In Miss Addams' own words, Hull House seeks "to make social intercourse express the growing sense of the economic unity of society. It is an attempt to add the social function to democracy." (1)

A young Englishman when pressed for a definition of a settlement, after trying to word his definition comprehensively, said at last in desperation, "Why, hang it, Madam, we settle!" (2) So Miss Addams and Miss Starr settled, realizing that permanence is the greatest element of success. A prosaic admirer of Hull House, in trying to express his satisfaction at its enduring qualities, and at the same time deprecating its location, remarked that it was "well grounded in the mud."

Hull House stands on South Halsted Street adjoining Polk. The original mansion stands between two large brick buildings of recent construction. It was built in 1856 by Charles J. Hull, a real-estate dealer, and still retains the name of its builder. In those days it was a stately family mansion, and even now it has not lost its look of aristocratic dignity lent by its wide door and great windows. At the death of Mr. Hull, the property passed to Miss Culver, his niece, who has given it rent free until 1920, to Miss Addams for the purpose to which it is now put. On either side of the house stood rickety buildings, which have since been re-

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(1) Miss Addams: The Forum, November, 1892.

(2) Dorothea Moore: A Day at Hull House, American Journal of Sociology, March, 1897.





moved, to make way for beautiful red brick buildings, Butler Gallery on the south, the "Children's Building" on the north. Adjoining the house on Polk Street is the gymnasium building, the upper floor devoted to the spacious gymnasium, the lower to the Coffee House and kitchen, facing Polk Street. To the south at 253 Ewing Street, in sight of the south windows of Hull House, is the building devoted to the Jane Club, a co-operative club of young women. At 245 Polk Street across from the coffee house live the Phalanx Club, a young men's co-operative club. The children's playground is on Polk Street, a few doors to the east. These features will be described in detail later on.

Miss Addams chose as a fitting place for her settlement, one of the worst districts in Chicago, a sweat-shop district in the nineteenth ward. The ward contains a population of fifty thousand inhabitants, of almost every nationality. It was the very diversity of population and variety of occupation which led to the choice of residence. South Halsted Street is thirty-two miles long. Polk Street crosses Halsted midway between the stockyards to the south and the ship-building yards on the north branch of the Chicago river. Between Halsted Street and the river live ten thousand Italians. To the south on Twelfth Street lives a German Colony. On side streets are many Polish and Russian Jews. Farther south, still, the Jews give way to a large Bohemian Colony. To the northwest of Hull House live Canad-



ian French in a clannish group. To the north, are the Irish. West and farther north are the better class of English-speaking.

The streets of this ward are of the dirtiest, or were before Miss Johnson, the Hull House inspector, undertook the work of seeing that they were cleaned. Hundreds of houses are not connected with the main sewer. There is bad lighting, miserable paving, or none at all, and school buildings most inadequate for the number of children living in the ward. The houses are almost all wooden structures. There are many "back tenements." The faucet in the back yard is the only water supply for great numbers of houses. There are no fire-escapes. This condition of things is made still more hopeless by the fact that the better class of people move out of the ward as soon as possible, giving it over to the ignorant immigrant. There are two hundred and fifty-five saloons in the ward, one saloon for every twenty-eight voters. (2) Seven churches and two missions attend to the souls of the inhabitants in the ward. In only three of these is the service in English. In a district like this, certainly there is need of work of all kinds.

Miss Addams asserts that all the functions of Hull House may be grouped along four lines: Social, educational,

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(1) Miss Addams: Objective Value of a Social Settlement, Philanthropy and Social Progress, page 32.

(2) These facts were ascertained either from actual observation made in the ward, or from residents of the house who had carefully investigated these matters.



humanitarian and civic. Clearly these lines will overlap. Social clubs have educational features, while the humanitarian may prevail throughout both, and the direct purpose of all three may be made to subserve the ends of civic uprightness. The primary aim of the settlement is, however, social, and abundant opportunities are offered the people of the district for cultivating this side of their natures. The social atmosphere is strong in and about Hull House. I cannot say with any degree of certainty to what extent the residents of Hull House have the trust of the foreign population surrounding it, but there is a constant stream from the outside world pouring through its doors on various errands, matters of life and death, matters of poverty, efforts to get work, every sort of plea, with a seeming faith in the power of Hull House to grant every request. Friday evening was first devoted to the German neighbors of the House, Saturday evening to the Italian. Though these receptions were successful in the highest degree, pressure of the work has crowded them out for a time at least.

Besides these informal social gatherings, receptions are given at regular intervals by the various organizations, which bring a constant current of social life into the House. During one of my stays at Hull House, during one week alone, occurred a number of most unique gatherings. In the beautiful Butler Art-Gallery, I attended a fine art ex-



hibit, to which the "neighbors" were bidden. People of all classes and clothing came. Only a small collection of pictures was shown, but these were properly catalogued. After the exhibit came a reception and ices. There was some awkwardness, to be sure. One would see the same thing in any great drawing-room of swelldom. The beautiful feature of this was that one saw something besides awkwardness. There was appreciation in every face for the treat, artistic and social. On another evening occurred a reception given by the Laundry Employees' Union; on another, one by the Watson Social Club; others by other organizations, the week of festivity closing with a grand function undertaken by the Workingwomen's Council.

The educational work of Hull House has from the first been substantial and beneficial. The founders of Hull House believe that if this old world is to be regenerated, we must begin with the children, and so kindergarten work was undertaken at the outset. The children of the neighborhood, English, Irish, German, Russian and Italian, were gathered into the beautiful dining-room of Hull House, for three hours of each day, from nine to twelve. Experienced Kindergartners were employed to care for them, and the institution grew into high favor in the neighborhood, chiefly perhaps because it was free! Miss Addams likes to describe the admiration of the mothers, whose astonishment at the miracle of Hull House "being willing to put up with the children,"





knew no bounds.

Two years ago, the Children's Building at the north of the main building was built. It is the gift of Mr. Charles Mather Smith, whose hearty support of the work of Hull House has from the first been most inspiring. The building is most beautiful in all its appointments. It is four stories high, with two broad balconies on the front and south, which make delightful play-spaces for the little ones in summer. On the third floor of this building, you may find the kindergarten. A large schoolroom with adjoining cupboards and bathrooms furnish ample space for the children's work. Let us go into the schoolroom where five days in each week, from nine until twelve, we shall find fifty little ones with as happy faces as one can find in this sorrowful world of ours. The room is cheerful and beautiful. The dark red walls make the darkest day seem light. Windows light the room on three sides, and on the fourth are generous cupboards for material. A brick fireplace is opposite the door. On the wall hang pictures from Millais and Breton. Miss Starr, the Kindergartner in charge, is a graduate of Mrs. Putnam's school, and her work shows the highest degree of efficiency. The day begins with music. The children forget their miserable home surroundings as they sing of beautiful growing things which many of them have never seen, or of singing birds unknown in smoky Halsted Street. In



the middle of the session a tiny lunch of crackers is given the children, who vie with one another to "pass" them, learning all the time lessons of gentleness and courtesy. Then come games where fairness, politeness, a sense of beauty, are taught, where graceful swaying motion teaches rhythm and harmony, and where a real joy of life is put into the day, for the time being at least.

The class-work of Hull House, though considered a subordinate part of its function, is growing rapidly in importance. It was, however, a disappointment to me that so few of the abjectly ignorant were to be seen in the classes. Young men and women of imperfect education, clerks, teachers in the lower grades of the city schools, these are found in the advanced classes, but almost no men and women who, realizing their utter lack of education, wish even at this late day, to supply their needs. Such as these go to the night sessions of Chicago's public schools.

Classes are formed in almost every branch of learning. The teachers are either residents, teachers from the various institutions in the city, or people of leisure who wish to extend the sphere of their usefulness. All give their services. The classes are arranged in terms of twelve weeks. The fees for advanced classes are fifty cents a term. No class is formed for less than six pupils. Upon the payment of the fee each student receives a card which is called for by the teacher of each class at the end



of the third week of the term.

The April Bulletin of Hull House offers twenty four courses of work for advanced students, covering the following subjects:

Science: A Course in Physiology, offered by Dr. Dorothea Moore,

" " " Physics, " " Mr. Kaufman,

" " " Astronomy, " " Mr. Le Moyne,

Mathematics:

A Course in Elementary Algebra " Mr. Kaufman,

" " " Advanced Algebra " Mr. Kaufman,

" " " Geometry " Miss Oakley,

Language:

A Course in Greek, offered by Mr. Moore,

" " " Latin (advanced) offered by Mr. Moore,

" " " Latin (intermediate) " Miss Young,

" " " Latin (beginning) " Miss Young,

" " " German (advanced) " Miss Peterson,

" " " German (intermediate) " Miss Fuog,

" " " German (elementary) " Miss Fuog,

Psychology:

A Course in Educational Psychology, " Mr. Moore,

Art: " " " Art as Related to Life, " Miss Starr,

" " " Art as Related to Life

and religion, " Mr. Twose,

4 Courses in Drawing, offered by Misses Benedict,

West and Honiss, and Mr. Whitney,



A Course in Painting, by Miss Benedict,

" " in Embroidery," Miss Hannig.

In the art classes, <sup>the</sup> attendance averages fifteen students and in the other classes ten.

The courses offered for secondary classes are given free. They include the following branches of instruction:

Mathematics: Work in Arithmetic, offered by Miss Carey,

English: " " Grammar and Letter-writing, Miss Boynton,

" " English-speaking for Russians, Miss Thomas,

Art: " " Clay-modelling, by Miss Benedict,

Sewing: by Mrs. Bettman.

The secondary classes are much larger, all except the class in art averaging twenty. The class in clay-modelling averages fifteen.

There is little doubt that the class work done here is beneficial. The faculty is excellent. The spirit is eager. A great deal of tutoring goes on all the time among the students themselves at Hull House. Happening into one of the pleasant rooms on the ground floor used as class rooms in the Children's Building, I saw two bright Jewesses perhaps sixteen and eighteen respectively, the elder instructing the younger in spelling. The children and youth of the neighborhood regard the very walls of the House as breathing learning, and prefer to come here for their simple tutoring than to remain at home and perform the very same task. It is the hunger of the human heart for what is beau-





tiful and harmonious displayed in the love of the soul-starved for Hull House. Delicate colors on wall and floor, good pictures, an atmosphere of refinement, are more soul-satisfying than the surroundings in which too many of the poor live.

The clubs for children form a distinctive feature of the educational system of Hull House. There are boys' clubs and girls' clubs, each with its adult director. The greatest good fellowship prevails in every club, and the ends of education and of social culture are found to be best served by combining the two. Many of these clubs bear somewhat fantastic names, derived from some romantic preference of the members. Others are named for their purpose or their leader.

There are at present eight flourishing girls' clubs. The Eleanor Smith Club admits girls between the ages of twelve and fourteen. The purpose of the club is a study of the history of music and musicians.

Four clubs are devoted to learning the art of sewing. The Sweet Violet Club is the club of beginners. Girls of eight to ten years of age may belong. The Little Woman's Club has for its purpose a continuation of the work of the Sweet Violet Club, admitting girls between the ages of ten and twelve. The next step in the art is to go into the Little Workers' Club, to which girls between the ages of twelve and fourteen are admitted. The Good Fellowship Club in-



cludes girls somewhat older and more experienced.

Other girls' clubs are devoted to reading. The Happy Reading Circle, whose members range from ten to twelve years of age, has of late been reading Eugene Field's poems. The American Rose Club includes girls from twelve to fifteen years of age; the Clara Barton Club takes them on farther as they become older.

The boys' clubs are graded in the same manner. The small boys, from eight to ten years of age, are entertained by wisely chosen stories in the George Washington Club. Boys from ten to twelve find their way into the Siegfried Club. As the name indicates, the children listen to legends from the various mythologies. Their imaginations are quickened and the "story-day" comes to mean the gateway into an enchanted land of beauty.

The Columbus Club is made up of boys ranging from twelve to fourteen years of age.

The smaller children, boys and girls, make up the Kindergarten Club. There is besides, a Wood-Carver's Club. A chorus of school children under the direction of Mr. Tomlins, meets during the winter at Hull House. Children between the ages of eight and fourteen are admitted to the chorus. All these clubs meet weekly. The boys' and girls' clubs have <sup>each</sup> a membership of ten. The Kindergarten Club often numbers fifty.

There are clubs for older youth, as the Clinton Locke



Club, and the Young Debating and Social Club, two organizations formed for debating purposes. There is the Ida Wright Club, composed of young girls, who carry out pleasant literary programs. The young men's clubs are as follows: the Young Citizen's Club, the Eldorado Club, composed of Jewish young men, and the Granat Club devoted to debates.

The Drexel Club includes both men and women in its membership. The programs are literary, a play now and then being presented. The Friendship Club is one of like nature, music and tales of travel being the object of the club.

The Hull House Shakespeare Club is one of the best at Hull House. The plays of Shakespeare are studied, and when the best actors give Shakespearean plays at Chicago theatres, the club attends in a body. At present only women are members of the club.

The Social Science Club for men and women has been in existence since the founding of Hull House. There has frequently been a membership of one hundred. At the weekly meetings an address of forty-five minutes is followed by discussion. All shades of political and religious opinion are brought together.

The Woman's Club of Hull House is another prosperous club. It numbers ninety of the most able women in the ward. The members of the club are doing good work along sanitary and municipal lines. Much attention is also paid



to the question of improving the home, the better education and training of children, - etc.

Hull House has from the first been a flourishing University Extension center. Scarcely a week has passed since the founding of Hull House that several courses of lectures have not been in progress. These lectures occur on Sunday nights as well as week nights, and are largely attended. The Sunday night lectures have had audiences of three hundred people, meeting in the large gymnasium. In addition to the regular extension courses, a constant effort is made to bring to Hull House men of note, not only residents of Chicago, but lecturers from abroad.

The well-equipped gymnasium offers admirable facilities for work in physical culture. A small fee is charged each month: for men and women, twenty five cents, for girls and boys, fifteen cents. During the winter the classes are usually very large, but as the warm weather comes on, the numbers fall off. Perhaps seventy-five people are, during the present term, using the gymnasium for physical training. A men's class and a woman's class as well as one for girls and another for boys, are in full swing.

The Circulating Picture Gallery is one of the best features of the Hull House educational system. Miss Starr believes that the influence for good of one good picture in the home, is enormous. Accordingly with infinite pains





she has collected a number of pictures, all of the very best, which are loaned after the manner of a circulating library, for two weeks at a time. A typewritten account of the picture is pasted on the back, the name and particular excellence of the artist, and a brief characterization of the picture. The pictures go into many poor homes, where before have been only dinginess. Perhaps new impulses are given by these works of art, which preaching and mission work could not accomplish. There are at present one hundred framed photographs, water-colors, etc., in the "gallery."

A vast amount of relief work of one sort or another goes on at Hull House which can best be classified by its humanitarian aspect.

A Bureau of Relief has been established, which is in constant communication with the Chicago Bureau of Charities. Information is given concerning the societies and charitable institutions of the city, and every effort is made to put the applicants in communication with the proper sources for their relief. One resident has charge of the clothing supplies. Another solicits employment for the unemployed. Another is visitor and Kindergarten teacher for sick children. "Without endowment and without capital itself, Hull House constantly acts between the various institutions of the city and the people for whose benefit these institutions were erected. The hospitals, the county agencies and state asylums, are often but vague rumors to



the people who need them most. This commission work, as I take it, is of value not only to the recipient, but to the institutions themselves." (1)

For three years, a day nursery has been in successful operation at Hull House. Here working mothers may leave their babies while they are at their daily toil. As some careworn creature climbs the stairs to the second floor in the beautiful new Children's Building, and there leaves her baby to the care of kind motherly women, she probably echoes the words of that poor mother who said as she left her little one here to the delights of the crèche, "H.H. is meant to stand for Hull House, but it just means Half Heaven!" One airy, beautiful room hung with the Madonnas of Raphael, as well as casts from Donatello and Della Robbia, contains the little white beds where the babies take their naps. An adjoining room is a play-room and lunchroom for the children who toddle about with one another. In summer the wide balconies furnish splendid places of exploration, besides affording a never failing delight at the presence of a saucy parrot and a playful squirrel. Each mother pays five cents a day for the privilege of leaving her baby here, while she earns her daily bread. The faces of the children of the poor are inexpressibly pathetic, and Hull House Nursery will preach more than one powerful sermon to the inquiring soul who wants to know what to do in the world. The crowded city with its countless forces for evil, is simply a great battle-

(1) Philanthropy and Social Progress, page 47.



ground and the strongest weapon for good is the salvation of the children from the miserable or sinful lives their parents have led.

Every day, rain or shine, at nine o'clock, the visiting nurse takes her supplies of clean linen, towels, salves and medicines from the capacious cupboard in the hall of Hull House and goes out on her errands of mercy. Up and down the streets of her district she goes with her list of numbers. Here there is a new baby come to a destitute Italian family. Filth and unsanitary surroundings greet the newcomer. The mother has no comforts whatever. The father is out of work. Several other children already need food and clothing. The visiting nurse supplies the bed of the mother with clean linen, washes and dresses the baby, advises the father how best he may make the house clean and comfortable, and goes on her way, followed by the blessing of the mother. The work of the visiting nurse is not a distinctive part of Hull House relief work. She simply has her headquarters here and receives telephone messages, keeps her stores of linen and medicines here, and is in general identified with the humane work of the House. Salary and directions come from the Visiting Nurses' Association, which is supported by private subscription.

The Jane Club, founded five years ago, is carrying out most successfully the great principles of applied philanthropy. To me it seems the very crown of humanitarian



effort, affording as it does a safe and comfortable home for working girls, with all the instruments of intellectual and physical progress about them, besides being a shining example of the success of co-operative efforts when correctly and scientifically made. The Jane Club, so named from Miss Addams, is a co-operative boarding club, occupying five flats at 241 Ewing Street, just around the corner from Hull House. The club is limited to fifty. Each member pays \$3.00 a week board, all expenses being met thus by the thirty members now forming the club. A housekeeper supervises the work of the house, and the thirty girls have as delightful a home life as can be wished. The nucleus of the Jane Club was a group of tradesunion girls, two bookbinders, two shoemakers and one shirtmaker. Each member is a wage-earner. Some members are teachers, some factory employees, others, office clerks. This diversity of occupation and interest among the members has always been valuable to the life and tone of the club. There are classes and clubs within the membership and nearly all the members are regular attendants at the Hull House lectures.

The Club, as an economical experiment and a most successful one, has attracted wide attention in London. Miss Addams remarks that on two occasions in London, she found herself received, not because she was identified with Hull House, but because she was associated with the Jane Club. Great interest was displayed as to the probable reasons why





"Hull House's Jane Club" had succeeded so gloriously when similar attempts had repeatedly failed in London. Miss Addams is especially anxious that a new building be provided for the Jane Club. The size of the club makes more convenient quarters an absolute necessity. Fifteen or eighteen thousand dollars would build a commodious house for thirty girls upon a piece of land already donated to Hull House.

The Phalanx Club, a co-operative boarding club for young men at 253 Polk Street, is conducted on the same plan as is the Jane Club. The number, however, is much smaller, twelve being the greatest number who have boarded here.

The coffee-house was opened in 1893. It was built and fitted up by Mr. Colvin, a generous friend of Hull House. The coffee-house is intensely interesting from an aesthetic point of view alone. It is like an old English inn, with its dark rafters, its diamond shaped panes, its rows of old blue mugs and pitchers. A wonderfully attractive place it is, in every way. Its influence is singularly refining. There are well cooked food, all the daily papers, quiet attendance. I do not know that it is serving its purpose as an offset to the saloon. Frequenters of saloons certainly do not eat here with any regularity. When the coffee-house was opened, an Irish laborer coolly inspected it and remarked, "You kin hev the office gang here part of the time, and you kin hev the shovel gang here a part of the time, but you



can't have the office gang and the shovel gang here both at the same time." (1) And so it has proved. The "office gang" loves the Coffee House as a pleasant place of cheer. The "shovel gang" sends their children to buy well cooked food, but do not come themselves. In time they may, but not now. Back of the Coffee House is a New England Kitchen with all model and modern appliances for cooking, including a number of Aladdin ovens. Coffee, soup and stews are delivered every day at noon to the neighboring factories. A pint of soup or coffee with two hot rolls can be bought for five cents. This extension of the Coffee House to the factories has become very popular with the employes of the factories. (2)

The Penny Provident Savings Bank of New York has a station at Hull House. This is one of the popular features of Hull House. The depositors receive cards upon which stamps are pasted to the amount of their deposit. These stamps are redeemable in money at the option of the depositors. From January 1, 1896, to April 1, 1897, 4000 cards have been issued. It is a most interesting "study from life" to sit from seven to eight o'clock each evening, (banking hours) and watch the varied specimens of humanity defiantly or cautiously coming in to deposit their mites: a

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(1) Dr. Dorothea Moore in "A Day at Hull House," American Journal of Sociology, March, 1897.

(2) A Social Settlement: Commercial Traveller, March, 1896.



woman with the savings of a week of grinding toil, striving to keep from a brutal husband what has made the grave so much nearer; a thrifty Bohemian or German with his day's earnings tied in the corner of a red handkerchief; a news-boy, pride written on every sharpened feature at his own prosperity,--chapters in the brute struggle going on in our great cities, where too often the end of the story is exhaustion and death.

Little by little the residents of Hull House have extended their influence into municipal affairs. Hull House is a most convenient spot in which to hold meetings, and the residents are most clear-headed agitators. Prominent people of Chicago aver that the whole city of Chicago feels the potent touch of the group of citizens residing at Hull House, upon matters relating to civic life. Within a few blocks of Hull House is located the Carter H. Harrison free public bath, the only one of its kind in the city. Miss Adams was influential in determining the location of the bath, and in having the whole amount of the appropriation, \$12,000. put into the building.

Within three blocks of Hull House at 21 Blue Island Avenue, is a free reading-room, a branch of the public library. In order to get the reading-room started, the lecture-hall of Butler Gallery was used for a public library. When the venture was proved a distinct success, the library authorities rented their own reading-room.



The erection of the Sholto Street school building was due to the efforts of Mrs. Kelley, a prominent resident of Hull House, who called attention to the alarming fact that the school census showed 6,976 school children in the nineteenth ward, and that they were provided with only 2,957 public school sittings. (1)

The nineteenth ward has always been branded as one of the worst, from a sanitary point of view, in the city. One of the greatest services Hull House has rendered the city is the part it has played in securing more efficient garbage inspection. When the city contracts for removing garbage expired two years ago, Miss Addams herself put in a bid for the work, but it was thrown out on a technicality. (2) She then applied for the position of garbage inspector and was appointed by Mayor Swift. She promptly appointed Miss Amanda Johnson, a graduate of the University of Wisconsin, her deputy, and the war was waged on uncleanness. Since the passage of the civil service law, Miss Johnson has taken the examinations prescribed by the commission, and now holds in her own name the position left vacant by Miss Addams. Old residents of the ward say that never before have the alleys been kept in so good condition. In my tour with Miss Johnson through the alleys of the nineteenth ward, I

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(1) Chicago Record, December 2, 1896.

(2) *ibid.*





was impressed by the courtesy everywhere shown by the inhabitants to the firm-faced pleasant voiced woman who strode down one street after another, directing, commending, reproofing. Where simple notification does not do, she prosecutes, but her prosecutions are rare indeed. Her executive power is simply wonderful. She knows exactly where every man employed by the contractor for the removal of garbage should be at seven o'clock every morning, and she generally finds him at his post. Especially neat did I find the alleys in the Greek colonies, whose filth was, I am told, simply impassable a few years ago.

In 1892 Mrs. Florence Kelley, a resident of Hull House, was appointed special agent of the Illinois bureau of labor statistics for the purpose of investigating the condition of the home-finishers under the sweating system. The results of her work were embodied in the report of the bureau for that year. The information thus gathered, served as a basis of agitation for the passage of the sweat-shop law. In 1893 Mrs. Kelley was appointed by the United States department of labor to act as expert in charge of the Chicago branch of the investigation of the slums of great cities. The results of the investigations were published in the eighth Special Report of the department. The information gathered served as the basis of the maps in "Hull House Maps and Papers." In 1893 Mrs. Kelley was appointed chief inspector of the factories of Illinois, being the



first woman appointed to that office.

As a member of the bar of Illinois, she now prosecutes violaters of the factory law. During 1895 she obtained the conviction of two hundred seventy eight employers upon the charge of employing four hundred eighty-eight children in violation of the child-labor provisions of the factory law, whose object it is to obtain more wholesome conditions of work in the sweat-shop, and to regulate the employment.

At this writing, a bill is before the State Legislature designed to "regulate the employment of children in the state of Illinois, and to provide for the enforcement thereof." (1) If passed, this bill will materially relieve the oppression of the child-laborer who is exploited by the grasping employer.

A resident of Hull House, Miss Julia C. Lathrop, has been reappointed as member of the State Board of Charities. She has worked for four years to increase the comfort and efficiency of poor-houses throughout the state, to secure women physicians in the hospitals for the insane, and many other needed changes. (2)

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(1) From the Bill: House Bill, 315; Senate Bill, 157.

(2) Hull House Bulletin, April, 1897.



## Chapter IV.

## NORTHWESTERN UNIVERSITY SETTLEMENT.

The settlement founded by the faculty, alumni and student-body of Northwestern University at Evanston, Illinois, has entered upon its sixth year of progress. It was founded by the Northwestern University Settlement Association which, organized in 1891, has since been incorporated under the laws of the state of Illinois. The object of the association is the elevation of neglected parts of Chicago by the maintenance in their midst, of settlements modelled after those already in operation in London, New York, Boston and other cities. The aim and motives are distinctly Christian. (1)

Certain fundamental details of organization were from the first in the minds of the prime movers of the project. A settlement house was to be established where college graduates, and in some cases, others with wide social experience and kindly tact, were to reside. The residents were to seek to influence the surrounding community as members of it. A Resident Secretary was to be employed by

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(1) Report of the Northwestern University Settlement Association, 1892.



the Association. The other residents were to pay their board. The residents were to study the special needs of the neighborhood, to investigate abuses and seek redress for these abuses through the proper authorities; to co-operate with all elevating social agencies at work in the neighborhood; to seek personal acquaintance and association with their neighbors, and to apply all practicable incentives to cleanliness, good manners, hygiene in the home, economy and other right habits. (1)

The settlement was not in any way to be a charitable institution, but was rather to supplement the scanty opportunities of the people for mental, social and moral improvement. This was in brief the plan proposed by the Settlement Association. The work was to be allowed to open out as fully as it might in the future. A flat was rented at 143 West Division Street and put in charge of Mr. Charles Zeublin, Resident Secretary. The other residents were Mr. and Mrs. Clark Tisdell. A store and basement at 225 West Division Street were also rented and given the name of "Evanston Hall." Here were put in operation the reading-room and club-room. A few clubs were started, one for men under the name of the Social Science Club, one for boys, another for working girls, another for young men.

The expense of carrying on the work of the settlement for the first year was about \$1500. It was difficult

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(1) Report of the Northwestern University Settlement Association, 1892.





to secure the required amount, and the salary of the Resident Secretary was in arrears at the close of the year. Then came other difficulties, the withdrawal of the Secretary from the work, and the necessity of removal from West Division Street to Rice Street. The second year was passed without permanent arrangements as to head-worker or residents, and it was not until October, 1895, that the present quarters of the settlement were rented. (1). The settlement house, 252 W. Chicago Avenue, is a handsome red brick building, consisting of three commodious flats. It is situated in the sixteenth ward, one of the river-wards of Chicago. It is a well known fact that the river wards are the worst in the city. The sixteenth ward contains a population of seventy thousand people, who are densely domiciled in an area of about a square mile. There are about one hundred sixteen people to each acre of its area. These are chiefly working people, and the greatest destitution often prevails among them. I have been through front, rear and alley tenements where it seemed almost impossible to draw a full breath with any degree of comfort, so fetid was the air. In underground cellars people may be found, pale and haggard, their only light coming through a grating on the level of the street. Not a single park gladdens the eye with its freshness in the whole ward. The alleys and

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(1) Bulletin of Northwestern University Settlement, June, 1896.



streets are in the worst possible condition. As yet, no public library has been established here to furnish a center of intelligent recreation. But two hundred five saloons flourish, and two low concert and dance halls extend a welcome to poor souls who know no better diversion.

A stroll through the sixteenth ward would furnish one with almost as good data for the study of the customs, manners and dress of its foreign population as a tour through certain countries of the old world. In the northern part of the ward are thirty thousand Poles. The rest of the ward is divided among twelve thousand Germans, six thousand Scandinavians, a thousand Irish, about as many Italians and a few scattering hundreds of other nationalities. (1).

Careful investigation has shown a terrible record of crime and poverty in the sixteenth ward. The overcrowding of tenements, the terrible unsanitary conditions of life in many houses, forces the general death rate up until it is five times greater, and its death rate of children seven times greater than that of the twenty-fourth ward. (2)

In the heart of such conditions as these, the Northwestern University Settlement began its work. The outlook was not very encouraging. The children especially seemed totally depraved. The Captain of the West Chicago Avenue

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(1) Northwestern University Settlement Report, June, 1898.

(2) *ibid.*



police station suggested to the residents of the settlement that they might start a reformatory, which he could stock with twenty thousand boys and young men.

The general direction of the work and the financial maintenance of the settlement are in charge of a council of fifteen members. The fund supporting the settlement is made up of fees of members of the association, and voluntary subscriptions. At present there are a head-worker and five residents, who are assisted by many who come to the settlement to teach classes, or to entertain clubs. The head-worker receives a salary, the other residents pay their board. The settlement house has become a social center for the entire neighborhood. From five to seven hundred people come to the Settlement every week.

The activities of the Settlement as at Hull House, operate along four lines, social, educational, philanthropic and civic. The clubs are carried on with a view to their socializing influence, rather than to any great intellectual good which may accrue. Indeed all settlement workers, differ though they may concerning the best methods to be employed in the attainment of ultimate ends, agree that the great work of a settlement is socialization. The work done by Northwestern University Settlement in the work of socialization has been eminently successful. A beautiful spirit of fellowship permeates the settlement house. The children of the neighborhood gaze lovingly toward the windows as they



pass. The members of the various clubs regard the settlement as a Mecca of enjoyment. Religious toleration has come to be one of the fruits of friendly intercourse and interchange of opinion. The kindly ministrations of the residents are producing changes in many homes of the community. Mrs. Sly, the head resident, preaches cleanliness constantly to the wives and mothers about her. The Polish are especially difficult to deal with in matters pertaining to the home, but these Mrs. Sly reaches through the happy medium of proffered friendship and kindly advice. Through the children who are gathered into the Kindergarten and children's clubs, the parents are frequently reached. Probably a thousand people come to the house weekly, for various purposes, but to all of them, the Settlement is in every sense of the word, a social center.

The clubs have in every way, been successful from the outset. The German Club, which now numbers about forty members, has met every Friday evening since the settlement started. It is made up of German women of the neighborhood, who in this meeting, preserve the spirit of their nationality, while freely sympathizing with the aims of the settlement. Their purpose is "to promote a spirit of sociability among the families of the neighborhood, and for improvement of the members in such lines of reading and study as they may determine upon." (1)

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(1) Constitution of the German Club.





At present the members meet and sing the dear old songs of the Fatherland, listen to recitations in German, and to lecturers who address them in German, and then enjoy real social fellowship over coffee and cake. Not only does the club defray its own expenses but it annually pays two membership fees of five dollars each into the Settlement Association.

One of the most enjoyable afternoons I spent at the settlement was as guest of the Settlement Woman's Club. This club was organized in 1893 and is prosperous and growing. Three of its weekly meetings during the month are devoted to literary programs, and the fourth to sociability. The personnel of the club was extremely interesting to me. A Roman Catholic, (an Irishwoman) sat amicably side by side with a German Jewess and discussed with her the differences between the Orthodox and Reformed Jew. The spirit of tolerant interest was refreshing. Representatives of two of the most conservative churches here in friendly spirit exchanged views each with the aim of mutual enlightenment as to what the other believed. It was not the result of the coffee, which it cannot be denied, was most mollifying in its effects, but the fruit of months of kindly intercourse, which demonstrated to every member of the club that religious differences mattered little in this atmosphere of friendly appreciation. The club has now about forty members. As a side attraction it has carried on most success-



fully a cooking-class. The club is frequently addressed by advanced students of Northwestern University Woman's Medical School. There can be no doubt that the work of the club has resulted in better home-making, better food, better life in every way.

Twenty enthusiastic young working women constitute the membership of the Home Culture Club. They meet weekly, have readings, music and a general good time. For a year they have been studying the art of cooking. The proceeds of a musicale given under the auspices of the club, were devoted to the purchase of a fine gas range which was presented to the settlement house, to be used for "experimental cooking."

A Men's Club, meeting every Tuesday evening and Sunday afternoon, has been carried on from the beginning of the settlement work, the membership averaging forty. The object of the club is discussion of current topics. The club has suspended operations until fall.

On Friday evening, the boys' clubs meet. The membership of the clubs has increased so rapidly that the basement of the settlement house does not afford room, so the building adjoining the house on the east has been rented for the purpose. A club of ten boys is learning basket-weaving, another, numbering five members, the printer's trade, another numbering six boys, ornamental brass work, a fourth



of ten, leather- chain work, while enthusiastic work in carpentry is being carried on by fifteen boys.

Younger children who come to the Settlement are admitted into clubs like the Star Club, the Eugene Field Club, (each numbering fifty members,) the Evanston Club, the Jolly Crew, the Hero and Round Table Clubs, which average twenty members each. Books, pictures, music and games furnish elevating recreation for the children, who find in the club-rooms, a place of safe pleasures.

The educational work of the settlement is done through the medium of lectures and classes. Two large art classes have been doing enthusiastic work. Classes in arithmetic, literature, elocution, French and penmanship are also very prosperous.

The settlement has also inaugurated a circulating library numbering eight hundred and fifty volumes. The library is constantly increasing in size and in popularity. Books can be obtained two afternoons of each week. Over one hundred fifty books are drawn weekly. A reading room is open a part of each afternoon. If some benevolent person would provide permanent quarters for a reading room and stock it with the best periodicals of the time, the value of such a gift would be priceless.

One of the most attractive features of settlement work in educational lines has been the work in music. Several settlements have co-operated in the music-extension



movement. It is superintended by an executive committee, consisting of two representatives from each settlement and from the Amateur Musical Club. The Children's Chorus numbers one hundred forty four members and the adult class thirty. Both classes meet weekly.

To reform this old world, we must begin with the children. So each settlement has found that it is not only wise, but necessary, to have a Kindergarten, taught by a superior Kindergartner, whatever else may be lacking in the make-up of the settlement. Miss Burdick, who is exceptionally fine in her work, presides over this Kindergarten which now has forty members.

A School of Domestic Science flourishes at Northwestern University Settlement. It includes sections in sewing, dress-making, kitchen-gardening, cooking and sanitary science. The sewing-classes enroll one hundred sixteen members, the kitchen-garden, twenty-four, the dress-making, fifteen. Four different clubs have taken the instruction in cooking.

The philanthropic work of Northwestern University Settlement is not as yet so fully developed as the residents desire, but a good beginning has been made. The settlement co-operates with the Bureau of Charities, whose superintendent, Mr. Robert Milbourn, is a resident of the settlement. During the past winter, residents of the settlement have assisted materially in bringing to the notice of the





superintendent cases of suffering.

Physicians from Northwestern University Medical School come at any call from the settlement to attend the sick of the community. The residents faithfully visit the sick, and are often very successful in finding work for the unemployed. Miss Jessie Bartlett, recently a resident of Denison House, Boston, now of this settlement, is a Friendly Visitor in the neighborhood, and is doing excellent work, especially among the boys, whose homes she visits with a view to a better understanding of their home-life and influences.

For a year a stamp-bank similar to that carried on at Hull House, has been in successful operation.

As in previous summers, parties of children and young people will be taken to the parks and the country on pleasure-trips. A strong effort is being made to induce such citizens of Chicago as have summer cottages or farms, to invite children from the settlement community to spend at least two weeks out in the fresh air, that they may come to know what flowers and green grass and growing trees are. In the sixteenth ward, one hardly knows what a grass-plot or a green tree is like. The change for good wrought in a child's life by such an outing cannot be estimated.

The residents of Northwestern University Settlement cannot as yet point to any great work accomplished along civic lines, but a constant effort is being made to infuse into



citizens of the ward a desire for a higher civic life, for a better knowledge of the state and municipal government, and to impress them with a feeling of responsibility for the condition of the ward. Two years ago the Sixteenth Ward Civic Federation ceased to exist, and the prospect of obtaining clean streets, good lighting, paving and the inspection of garbage seems hopeless indeed. It is true that during the recent municipal campaign, considerable influence for good was brought to bear by the residents of the settlement.

During the present summer, large spaces in the ward will be devoted to the raising of potatoes, under the direction of the district superintendent of the Bureau of Charities. The work will be done by those out of work in the ward. If the effort succeeds as well as a similar one did in Detroit, the experiment may become a permanent good in this part of Chicago.

The needs of this district are many and pressing. Unsightly tenements should be torn down and parks and playgrounds substituted. More school-buildings are needed to keep out of the street those who now attend only half a day from lack of school room. A reading-room fully equipped, open day and evening, would be a great force for good in the neighborhood. Coffee-houses scattered through the ward would outrival the saloons, and would soon be self-supporting.

In all these enterprises, Northwestern University Settlement would willingly co-operate. Indeed, that is its



great hope: that it may share in the work of socializing and elevating the seventy thousand people of the ward in which it is situated.



## Chapter V.

## CLYBOURN AVENUE SETTLEMENT.

The history of the Clybourn Avenue Settlement is an illustration of the fact that in these days when social consciousness is quickening, interest in humanity which begins under phases strictly religious, often comes to assume more and more the humanitarian aspect. Born into Clybourn Avenue life as a church mission, the work has gradually expanded, until now, all branches of effort are centralized under one name and one management. In the days when Prof. David Swing was pastor of Central Church, his congregation, at his earnest wish, started a little mission at 245 Clybourn Avenue, in the region known as "Little Hell." The mission grew to such proportions that it soon assumed all the aspects of a church, and it was evident that a new church edifice was needed. Through the generosity of the daughters of the late Mrs. S. B. Williams of Chicago, a handsome church was built at the corner of Vedder and Penn Streets, about half a mile south of the old location. The church was called the Olivet Memorial Church.





Olivet Memorial Church was dedicated in October, 1893. From this time, the rooms of the old mission were devoted to institutional work, carried on under the auspices of Olivet Memorial Church. To be sure, before this time, there had been an effort made to instruct the members of the community in various ways, through a few clubs and classes, but under the new organization, the work opened out splendidly. A number of workers made their home in three flats at 279 Clybourn Avenue, and the two points of attack on the forces of ignorance and vice constituted the Olivet Mission, Rev. Mr. Hormel being head-worker.

The work of Olivet Mission was, until the present year, supported by the Home Mission Board of the Presbyterian Church. From July, 1893, Rev. Mr. Gallwey became co-pastor. In 1894, at the resignation of Mr. Hormel, Mr. Gallwey assumed sole charge of the work. In February, 1897, the Central Church, of which Rev. Dr. Hillis is now pastor, offered to assume the entire expense of the work, the name to be changed to the Clybourn Avenue Settlement. Mr. Gallwey at once resigned the pastorate of Olivet Church, and assumed the management of the social settlement.

The field of work of the Clybourn Avenue Settlement is a most important one. Out of every hundred of the population, ninety-five are German. (1) Some of the most

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(1) N. B. W. Gallwey: The Olivet Mission.



difficult social problems have arisen for solution. Low dance-halls abound. Saloons are numerous. Gambling dens are everywhere. The aim of the settlement is to lead the members of the community, step by step, from their low plane of living to a desire for more comfortable homes, for higher recreations, for education for the children. All this can be accomplished only by placing at the disposal of the neighborhood, pleasant rooms for gatherings of the proper kind, instruction on necessary topics, and a general atmosphere of cordiality and good fellowship.

The resident workers now number ten. They occupy four flats at 279 Clybourn Avenue. They include besides the head-resident Mr. Gallwey, the resident physician, Dr. B. M. Linnell and his family, and a visiting nurse. These flats are all on the second floor of a large building on the corner of North Halsted Street and Clybourn Avenue. A large basement of the building is used as a lecture hall, and a store underneath the flats is used as a cr che. At 245 Clybourn Avenue, large meetings are held. This has for some time been known as the Social Institute, and includes the various branches of educational work.

The Clybourn Avenue Settlement has not as yet extended its activities into many clearly defined lines. For the present it is doing good educational work in its kindergarten, its clubs and its classes. The kindergarten is one



of the largest in the city. When opening for work, October 1, 1893, a crowd of over two hundred sought for admission. Lack of kindergarten assistants prevented admitting more than seventy-five. There is no doubt that the kindergarten has been the most valuable agency of Clybourn Avenue Settlement. (1) The principles of child-study are so fundamental that, once inculcated into a child, its life is permanently helped toward the higher life. A personal investigation into the homes of the children will show that the settlement has reached many fathers and mothers through the medium of the kindergarten. (2) The basement of the residents' building, 279 Clybourn Avenue, is utilized for the kindergarten. It is an airy, well-lighted apartment of immense proportions, heated with steam, lighted by gas, and fitted with a tessellated marble floor. Sixty-five of the neighborhood children meet here every morning from nine to twelve o'clock.

The superintendent of the kindergarten, Miss Stone, is assisted by a half dozen other kindergartners. The methods of the celebrated Pestalozzi, Froebel, Hans of Berlin are employed here so far as possible. Clay, modelling, the fashioning of household objects from twigs, arouse in the child's mind the love of doing. Basket-weaving and wood carving, too, reveal wonderful things to these little ones.

The kindergarten is recruited from the day nursery,

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(1) N. B. W. Gallwey; The Story of a Mission.

(2) *ibid.*



one of the best in Chicago. It has three large rooms below the residents' flats. The crèche is under the management of Miss Wagner, an ideal woman in her profession. The three rooms are fitted up with tiny white beds. There is a dining room where food is prepared, and a reception room for the mothers of the children. Ten cents a day is charged for the care of a child, and at least one hundred are provided for in the course of the week. Each child brought to the nursery is given individual care and attention. If the child is unclean, its soiled clothing is removed, it is given a bath and then clad in a clean bright gingham dress. (1) After the noonday lunch, the children are put to sleep in little white cots. The working mothers call for their children between six and seven o'clock at night.

In June, 1894, a company of the Boys' Brigade was organized, with twenty four members. Every Monday evening, under the leadership of skilled instructors, the boys are drilled in United States military tactics. "It is planned to have this movement worked out along the broadest and most practical lines, which shall be calculated to aid in the developing of a true, manly, brotherly spirit and a rounded character." (2)

A Girls' Brigade has also been formed, its aims the same as those of the Boys' Brigade adapted to girls.

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(1) Many Day Nurseries: Chicago Times-Herald, May 9, 1897.

(2) N. B. W. Gallwey: The Story of a Mission, page 6.





In all other respects the work of the Clybourn Avenue Settlement is similar to that of the other settlements. Possibly more stress is laid on the manual training, on the cooking, fancy-work and dress-making for the girls, and on the basket-weaving, wood-carving and Sloyd for the boys. In communities where the population is so generally foreign, the fact that the children are learning to "do" something, is a most significant one to working-people.

The men have their club for the discussion of social, civic and economic questions. The mothers meet every second Friday, and are instructed in regard to child-nature and child-nurture by Mrs. Robbins of the Chicago Kindergarten College. Another club, the Woman's Club of the settlement is flourishing, meeting every second week for literary programs and social intercourse.

It was found, at the outset of the settlement-work, that music was one of the attractions to which the large German element of the community surrendered. Accordingly a large singing-class of children was organized and trained by Mr. Tomlins. This has proved a most successful effort. A number of Chicago's best musicians, vocal and instrumental, frequently give their services at concerts for the settlement.

The work of Clybourn Avenue Settlement is surely telling on the community in which it has unfurled its banner of "the higher life." The children are gaining certain ideals in the germ from contact with educated men and women who come



to the settlement. The men and women who allow themselves to be drawn into their kindly influence, will sooner or later learn to think about life in a way entirely strange to them, heretofore. The very fact that there are recreations of a higher type than those to which they have been accustomed, is a revelation to them. But here, as in all other settlements, the children are the key to the situation, and parents will not often deny their children what they see is lifting them beyond the place they have held in life. The work of the social settlement must of necessity be of slow growth, built as it is upon the slowly growing characters of the younger generation.



## Chapter VI.

## THE MAXWELL STREET SETTLEMENT.

The Ghetto of the city of Chicago may be found in parts of the nineteenth, seventh and eighth wards. (1) A walk through an area of about a square mile, between Polk Street on the north, Blue Island Avenue on the west, Fifteenth Street on the south and Stuart Avenue on the east, reveals all the characteristic features of life and customs among the poor, save perhaps that Hebrew signs are everywhere. The dry-goods stores display the cheapest wares, products of the sweater's trade. The dwelling-houses, either wooden shanties, brick tenements or "rear" tenements, are frightfully unsanitary and in almost every instance overcrowded.

The religious conservatism of the Jews has made them difficult to reach except through the philanthropic of their own race. Relief work has been successfully carried on by the United Hebrew Charities, through whom employment has been provided, and suffering during hard winters has been mitigated. The Jewish Training School gives industrial training to nine hundred students, who, in the light of mo-

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(1) Charles Zeublin: The Chicago Ghetto, in Hull House Maps and Papers, page 93.



dern pedagogic methods will be many degrees in advance of the present generation as regards liberality of religious thought and a higher standard of living.

Through the medium of the social settlement, the Jewish quarter referred to is being reached and benefitted. Probably no more effective work is being done in an educational way, than in the Maxwell Street Settlement, for the reason that the social and educational are skilfully blended, and while receiving instruction, the people of the community are unconsciously being lifted to an appreciation of and a desire for a higher plane of living.

The Maxwell Street Settlement came into being, when, at the suggestion of a rabbi, two young Jews, college men, rented a house on Maxwell Street, in the heart of the Ghetto, and began their work of education. The people responded readily to the kindness and sympathy of the residents, and eagerly joined the classes formed for their benefit.

The population immediately surrounding the settlement is almost exclusively composed of Russian Jews, employed during the day as pedlars, tailors, cigar-makers or clerks in department stores in Chicago. (1) There is only one night school in the ward. The overcrowded condition of the classes at this school, and the general desire of the working men and women of the community to acquire some knowledge

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(1) Jacob J. Abt: The Settlement and Education, in Social Settlements and the Labor Question, page 117.





of the elementary English branches, led to the evening classes at the settlement. The residents with a few other Jewish assistants, gave instruction in English reading, spelling and writing. As German was very generally spoken, a class in German was started, and short German sentences were translated into English and English sentences into German. The number of each class was restricted to twenty, a limitation which resulted in close social relations between teacher and students. Three boys' and three girls' clubs were organized, with a total membership of eighty five, the object being a knowledge of good juvenile literature. Fifty young men, who were too old for admission to the boys' clubs, banded together, and formed the United American Educational Club, probably the most notable of the many organizations of the settlement.

The members of the United American Educational Club are all members of the Cigar Makers' Union, and are among the most intelligent and progressive Jews in the community. After fitting up club-rooms near by, the members of the club organized three classes, each meeting three times a week, under the leadership of the residents of the settlement. Some of the members are learning to read, some to write, some to speak English. One class reads, as a text-book, an English newspaper. Frequently classes "spell down." Every effort is made to prevent the work from assuming an institutional form. "It is natural that minds wearied by



the harsh task which the day's struggle imposes upon them should be ill-fitted to receive even the most elementary education if offered in a heavy form." (1)

A popular line of study at the Maxwell Street Settlement is that of literature. One class, which had read Irving's "Sketch Book" attended in a body "Rip Van Winkle," as played by Joseph Jefferson. Shakespeare's plays have been made vivid in the same manner. The leaders of the classes have in such cases accompanied their pupils to the theatre, and in meetings subsequent to the "theatre evening" guided them in intelligent and critical interpretation.

Boys and girls who aspire to business positions, are admitted to classes in civil government, in book-keeping and arithmetic. Talks on commercial practices are given and some of the fundamental laws of commerce explained, a good deal of sound teaching on right business relations accompanying the technical training.

The question "What shall the girls read?" is being answered by the work of the Girls' Home-Culture Club. About twenty working-girls from seventeen to twenty-two years old, are being directed in their reading by an able teacher, who gives informal talks on the choice of books, and aids in the interpretation of the best English novels. . Not viciousness but ignorance is the explanation of so much time being

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(1) Jacob J. Abt: The Settlements and Education, in Social Settlements and the Labor Question, page 119.



wasted on pernicious literature. A taste for good literature once formed, there is little danger of relapsing into trifling enjoyments. The Home Culture Club does a double work. Meetings are held at the homes of the members, who take great delight in making their humble living-rooms bright for the occasion. Home-making comes to be a part of the educative processes of the club, with its resultants of neatness, friendliness and hospitality.

As in the other settlements, there are a reading room and a small circulating library. The residents do not rest with this. They carefully explain the technicalities of the sub-station of the city library situated a few blocks from the settlement. This is much more important than appears on the surface. Many working people have never seen the inside of a library and perhaps never will, simply because they do not know the ins and outs of procuring books, which they, in their simplicity, imagine to be much more complicated than they in reality, are. This is only one instance where the Maxwell Street Settlement teaches the fundamentals of life and social customs. Too many things are taken for granted with the uneducated. Intellectual and moral blindness are not confined to Asia and Africa. Labor employed in a few of the thoroughfares of Chicago would be quite as productive as that lavished on the other side of the world, in missionary enterprises.



## Chapter VII.

## THE UNIVERSITY OF CHICAGO SETTLEMENT.

The plan for a university settlement to be affiliated with the University of Chicago, antedates the opening of the university itself, it having been a part of the original purpose of the institution. In January, 1894, the settlement began its work in that part of Chicago known as the "stock-yards district," the settlement-rooms being at 4638 Ashland Avenue. This district was chosen by reason of its pressing needs for humane work. Hence the work with which the settlement has become most closely identified, is that of the organized charities of the city of Chicago. This does not necessarily imply that other lines of work have not been fully and successfully carried on. The day nursery, the kindergarten, the clubs and classes, the picture-gallery, the circulating library and the savings' bank are all in a most prosperous condition. But here, perhaps more than in any other social settlement, the work of investigation in matters pertaining to the unemployed and the needy, has been most thorough.

The community in which the University of Chicago Settlement is located, is one of the most interesting, eco-





nomically and sociologically considered, in the city of Chicago. The territory lies between 39th and 55th Streets. It is primarily an industrial community built up around one great industry. The stock-yards, together with the packing-houses virtually furnish all the employment in the community, the stores, saloons, etc. being indirectly dependent upon the yards for support. Probably seventy-five thousand people draw their means of livelihood from the stock-yards. The employment is, however, very irregular. When a heavy shipment of cattle is received, an extra force of men is put on to dispose of the animals, that the burden of their maintenance may not rest on the company any longer than is necessary. Hope of obtaining this extra work attracts more men to the stock-yards district than can be supplied with steady work, and those best acquainted with the situation declare that all the workmen concerned, as well as the community, would be better off were twenty-five per cent of the laboring force to be discharged and forced to leave the district.

In recent years, the introduction of improved machinery has affected the employment of labor, as well as the wages paid, unskilled workmen being able to operate machines as well as trained workers. There are always plenty of the former waiting for work, and for this reason, it is impossible to form labor unions. Moreover, attempts at organization of labor have met with decided opposition from the cap-



italists of the district. Indeed it may truly be said that the whole district is dominated by the owners of the stock-yards.

The various nationalities in the district form a curious conglomerate, -Irish, Germans, Poles, Bohemians, Jews, Finns, Russians and Lithuanians. It is most un-American in spirit and in manner of living, from the fact that the entire community seems to be given over to a desperate struggle for a livelihood, and there have been, until recently, almost no influences to humanize and harmonize so many diverse elements.

Charity, in the commonly accepted sense of the word, is not what is needed in a district like this. The workers are self-respecting people, who, in spite of the fluctuating condition of labor, refuse to pose as paupers, even in idle times. But the results of this irregular employment are poverty, and a spirit of independence, coupled, however, with an unwillingness to change, lest matters be made worse. It is with this unhappy combination of difficulties that the residents of the University of Chicago Settlement are trying to cope. The formation of character is aimed at, as well as the relief of distress. The industrial situation being what it is, many elements of common interest, educational, social and recreational must be introduced, before a feeling of common sympathy and an unconscious growth into harmony of purpose shall bind the now unharmonious elements



of the community together.

The Chicago Bureau of Charities, operated under the Civic Federation of Chicago, has organized six districts, each with its president, treasurer and agent. (1) One of these districts is the stock-yards district. The agent, Mr. A. M. Simons, a graduate of the University of Wisconsin, is a resident of the University of Chicago Settlement, and, from its rooms, plans and oversees the relief work of the district. This has proved a most beneficent arrangement, as the residents of the settlement, because of their close touch with the needy of the community, can give to the scientific worker, knowledge of the actual facts of various cases dealt with by the Bureau of Charities. The object both of the settlement and of the Bureau is to administer relief in such a way that those aided, shall be lifted to a higher spiritual plane by the aid, rather than be pauperized, as is often the case in philanthropic work.

There are seventy-five Friendly Visitors connected with the stock-yards district. The Visitor receives no reward for his or her services, but performs a most necessary function in the working system of organized charities. Each family in distress is visited regularly with a view to obtaining a knowledge of its personnel, its standard of life, its misfortunes, its weaknesses and the possibilities of its

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(1) Circular of Information published by the Bureau of Charities, February, 1896.



rising into stability of livelihood. The visitor endeavors to teach the family independence and self-respect, and to encourage all attempts at self-support. Employment is found for those members who are able to work, and the education of the children of the family is insisted upon. The most accurate information can thus be given the district agent, who can thereupon proceed systematically in his treatment of the family. If it seems wisest to assist with money, money is supplied. Medical aid and the attendance of a nurse are given the sick. While, however, every means is employed to relieve, the work proceeds in the most scientific manner. The causes for poverty or illness are sought, the physical and mental peculiarities of individuals noted, and steps taken, whenever possible, to make an upward course easy.

During the recent winter, the co-operation of the settlement and the Bureau of Charities has been most satisfactory. Charity has been given a meaning widely different from that which it has stood for in the past. It has become more intelligent, more sympathetic, more effective. "The settlement with its local knowledge growing out of its close, constant personal contact, the friendly visitor enlarging the life of the neighborhood by bringing a continuous vitalizing force from the better favored neighborhoods, the charity organization society with its trained officials and recorded knowledge, bringing its technical skill to bear





upon the most difficult problems, foretell a better day for our needy neighbors, when we shall no longer be compelled to offer alms to any able-bodied American citizen." (1) It is fast growing evident that the house-to-house work done by the combined forces of the settlement and the organized charities, is aiding the other activities of the settlement. It is not difficult to reach the children of the various families through the friendly visitors.

The kindergarten, under the direction of Mrs. Mary B. Page, has been a pronounced success from the start. Two choruses are conducted by Miss Marie Hofer with splendid results. There is a day-nursery, supported by the South Side Crêche Association. The same association maintains sewing and dress-making classes. The cooking-classes have outgrown the limits of the settlement kitchen, and have been moved to larger quarters.

Of the clubs, the most notable is the Woman's Club, conducted by Miss M'Dowell, the head resident of the settlement. The members of the club have caught the spirit animating the relief work carried on by Mr. Simons, and are seeking to put into living operation the ideas developed in the settlement. A loan-collection of articles for the sick, bedding, hot water-bottles, and other necessities of the

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(1) Mary M'Dowell: The Settlement and Organized Charity in Social Settlements and the Labor Question, page 127.



sick-room, have been contributed by the members of the club.

The voice of this settlement has not yet rung so plainly in the ears of the municipal authorities, as has that of Hull House. But it is growing louder all the time. It is demanding that a branch of the public library of Chicago be established in its district. It also claims public baths and a park or two. None of these demands have as yet been granted, but they will be in time. The needs of the people are too evident to be long disregarded, and the residents are, moreover, born "agitators."

The residents of the settlement have repeatedly called attention to the fact that the health of residents of the ward, the twenty-ninth, is constantly threatened by the criminal neglect which allows two other wards to make a part of the territory of the twenty-ninth ward a dumping ground for garbage. The death rate in the ward is steadily rising because of the nuisance. Though <sup>to</sup> "dump" garbage within the city limits is an offense punishable by law, thus far the only protest has been that raised by the residents of the settlement.

The relations between the University of Chicago and its settlement are most cordial and inspiring. The assistance is felt to be mutual. As Miss M'Dowell has plainly pointed out, each owes a spiritual debt to the other. (1)

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(1) Mary M'Dowell: The University's Spiritual Debt, University of Chicago Weekly.



The university has a spiritual debt to the settlement which is diffusing throughout its wretched community a better conception of the possibilities of life, higher ideals, cleaner morals, so that the whole level of life will in time be raised. The settlement owes to the university much of its inspiration and its hope for the future.



## Chapter VIII.

## EPWORTH HOUSE.

One of the recent movements organized in the city of Chicago for the purpose of investigating and improving the social condition of the people in congested districts, is known as the "Forward Movement." This movement is "an attempt to apply the teachings and practices of Christ to modern life and conditions, especially to the neglected classes." (1)

The activities of the Forward Movement are directed by a Board of Trustees, all of whom are members of the Epworth League of the Methodist Episcopal Church. The movement took definite shape in 1894, when rooms were rented at 49 Pearce Street, and a social settlement organized, under the name of Epworth House. A building at 229- $\frac{1}{2}$  South Halsted Street was also rented, and named Epworth Hall. Epworth House became the settlement house, Epworth Hall, the center for meetings of all sorts.

The work of Epworth House, unlike that of other social settlements, is distinctly religious. It is an effort

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(1) Quarterly Bulletin, April-June, 1896.





to reach a class of people alienated from churches and not within the reach of ordinary missionary work, people largely of the type usually called "unfortunate", who are so wholly surrounded by vicious influences that they themselves are rapidly descending to the stratum of the "submerged tenth." It is to these people that the activities of the Forward Movement are directed.

The district of which Epworth House is the working center, presents most disheartening aspects. The territory is bounded by Madison Street on the north, by the river on the east, by Harrison Street on the south, and by Morgan Street on the west. It contains a population of two hundred thousand people. In this community there are yearly, a number of arrests equal to one fourth the population. There are three hundred seven licensed saloons, one hundred fifty-four wine-parlors, nine opium joints, three hundred fifty-seven houses of ill-fame, and eight gambling houses. About four hundred shops are open regularly on Sunday. What a banner of vice to flourish in the eyes of the workers at Epworth House, who have taken as the motto of their faith, "The wilderness shall blossom as the rose!"

In all this desert of evil, there are only two churches, one Protestant and one Catholic. There are also five small missions scattered through the district. These were the only sources of religious influence before evangelistic work was undertaken at Epworth Hall. Several servic-



es are held on Sunday and there are week-day and week-night meetings. In a word, Epworth House is an evangelistic settlement, and the means chosen for reaching the "ungospelled masses" are evangelistic ones.

All the methods of Epworth House seem based upon faith that support of every kind will be forthcoming when needed. There is no financial endowment, save that contributed by friends from week to week. The head-worker, Dr. George W. Gray gives his services, directing all details of the management of the settlement, preaching, visiting, taking long journeys to appeal to distant churches in behalf of the work in Chicago. There are five other residents at Epworth House, only one of whom receives any compensation for her never-ceasing work, social, religious and educational.

The rooms of Epworth House are not beautiful like those of Hull House. The furniture looks forlorn and old. The pictures hanging on the walls are not of the highest type of art. An appearance of meagerness pervades the place. Members of the community who may pass in and out of the house, can hardly be impressed with its furnishings. Yet one is met at the threshold with cordiality which is spontaneous, with words of warm welcome. A woman with a face like sunshine communicates by the grasp of her hand, the warmth of her kindly heart. The women about Epworth House confide in her, the young girls trust her, the children love her. A sort of "Take no thought for the morrow" atmo-



sphere seems to pervade the settlement. It is a marvel how the rent has always been paid, how the janitor and matron have received their salaries. There is no systematic provision for the expenses of the settlement, and yet the work goes bravely on from day to day, as Epworth Leagues and churches and private sympathizers send their contributions to help the "gospel settlement" on.

Though Epworth House stands for evangelical work, it carries on the various lines of work found in the other social settlements,—the kindergarten, clubs, choruses, mothers' meetings, etc. The community has responded, as do all communities, to sympathy and humanity.

Any appearance of "institutionalism" is carefully avoided by the residents of Epworth House. Their work is based upon the conviction that "the Christian purpose of the church is not to be an institution but an influence." (1) So the religious work done in connection with the various functions of the settlements does not seek to make Methodists, but to make men and women.

(1) Dean George Hodges: Religion in the settlement, in Social Settlements and the Labor Question, page 153.



## Chapter IX.

## CHICAGO COMMONS.

The social settlement has become a kind of social observatory furnishing an outlook upon industrial conditions of all sorts. The data obtained from such an outlook are proving most valuable to students of social phenomena. The conditions of labor, the needs of the working-classes, the necessity of interpreting these needs to all who possess the "higher conscience,"--all these may be observed from the outlook of the social settlement.

Beginning as a vantage ground for the better observation of social data, the settlement has come to be a living part of the labor movement. It pledges itself to co-operate with the industrial community about it to obtain a better standard of life, living wages, just legislation for the workers. This is the newest, the highest development of the idea of the social settlement. The labor movement is not a thing of the past. Its progress is seen in the better organization of labor, and in the growing feeling of altruism which recognizes the interdependence of all class-





es of society.

It was due to a conviction that the highest function of the social settlement is to "join the hands of organized labor and our educational institutions---and thus most surely and speedily bring in the reign of industrial peace and social unification in the co-operative commonwealth that is to be," (1) that the settlement known as Chicago Commons began ~~a~~ work in 1894 at 140 North Union Street, in Chicago. The prime mover in the enterprise was Graham Taylor, Professor of Sociology in Chicago Theological Seminary. He saw at the outset that a settlement in an industrial community would prove a most valuable statistical laboratory, a field for original research into social and economic conditions. His primary object was to furnish such a laboratory, but gradually the purpose of the settlement widened, until to-day it has become a rallying point for the champions of civic regeneration, of good citizenship and of organized labor.

The idea from which all practical work grows at Chicago Commons is that of industrial and social democracy. The name of the settlement indicates conclusively its object. The word "Commons" has the spirit of old English freemen in it, with suggestions of ideal democracy, irre-

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(1) Graham Taylor: The Social Settlement and the Labor Question.



spective of pecuniary circumstances or social status. (1)

The Commons is first of all a social clearing-house, a common center, where various grades of society meet and mingle and thus form the bonds of social unification. Gradually and merely as means to an end, around this center have grown up various activities and interests in the way of educational classes and social clubs. Besides the work centering in the kindergarten and the savings' bank there are sixty or more gatherings each week, devoted to training of one sort or another, the elementary and higher branches of study, manual training and music.

But first of all, as has been said, the Commons is identified with the labor-movement and all its various activities aid in the development of its central purpose. This purpose is being worked out in three ways.

1. The Industrial and Economic Union, an organization meeting weekly at the Commons, is making the working people of the community intelligent in the live issues of the day. Those who have heretofore held no opinions save such as were denunciatory of all institutions and persons, are growing to have more clearly defined ideas on labor, its rights and its abuses. Here, individualists, socialists, single taxers and others, representing every shade of opinion, meet and amicably discuss questions relating to

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(1) Circular of Chicago Commons. November, 1896.



the world of labor. Some topics recently discussed are: The Social Outlook, The Scientific Basis of Equality, Socialism, Duties of Labor Leaders, The Relation of Socialism to the Single Tax, Proportional Representation, etc.

We read lovingly of the labors of Arnold Toynbee in East London, -of his patient instruction of workmen, who listened eagerly to his careful expositions of the fundamental principles of Political Economy. We remember how his gentle influence came to be felt more and more in the larger view taken by these same listeners. It is not improbable that the same result is being obtained at Chicago Commons. A working community is being drawn together and instructed on the great questions whose solution makes for poverty or comfort, for oppression or independence. The solution of these questions is comprehended in the meaning of the word which Phillips Brooks loved to use, "Mutualism."

2. Chicago Commons has become identified with active attempts to bring about reforms in the civic life of Chicago. It has aided in the organization of the Seventeenth Ward Council of the Civic Federation. A strong influence has been exerted by the Council on the politics of the ward and the moral tone of the ward shows the effect of hard work on the part of the residents of the Commons.

3. The organ of the settlement published monthly, is proving beneficial in disseminating the opinions of the warden, Professor Taylor, regarding the settlement and the labor



question. A series of papers running through the year give the historical development of the labor movement.

Various questions relating to the life of the working classes, are brought from the sphere of theory into the sphere of fact and are applied to the needs of personal life.

In an address before the National Conference of Charities and Correction, June, 1896, Professor Taylor said, "Loyalty to law, and legal measures to secure and maintain rights may at this moment depend, more than anything else, upon the popular interpretation of the movement of labor from its legal inferiority to its equality before the law. No public service is of greater moment than this, which the settlements are exceptionally well circumstanced to render."(1)

(1) Social Settlements and the Labor Question.





## Chapter X.

## THE MEDICAL MISSIONARY COLLEGE SETTLEMENT.

Every social settlement has in view the same ultimate goal, the winning of the community about it to the higher life. Yet while all settlement workers agree that this is the end hoped for, it is evident that each particular settlement has in mind one or more remedies which it considers beneficent for particular forms of social evil. These remedies are suggested by the character and need of the community about it. What is indispensable to one district, however, is often not so necessary for the welfare of another community.

This being the case, it is natural that each settlement should become identified with certain methods which give to it an individuality shaped by its ideals. One settlement is pledged to "neighborhood work," another to municipal reform, another to religious work, and so on, each giving its best effort to that form of social corrective which seems most needful at that time and for that community.

The settlement known as the Medical Missionary College Settlement has a working-plan distinctively its own,



its activities being directed almost wholly along the lines of physical welfare. This is but a means to an end, that end, the higher spiritual life. The measures employed by the workers of this settlement are such as tend to create high ideals of cleanliness, of health and of healthful diet. The settlement, located at 744 Forty-seventh Street, Chicago, was established in 1895 by the Seventh Day Adventist Medical Missionary and Benevolent Association of Battle Creek, Michigan. The settlement is only one of various enterprises carried on under the same auspices. In order to understand the work of the settlement, it will be necessary to give an idea of the parent work and its various branches.

Probably no institution of its kind is better known in this country than the Battle Creek Sanitarium. The association supporting the Sanitarium, carries on three other enterprises in Battle Creek, - the Nurses' Training School, the James White Memorial Home for the Aged and the Haskell Orphans' Home. In Chicago, the association has established the Chicago Branch Sanitarium, the Chicago Medical College, the Workingmen's Home and Medical Mission, and the Medical Missionary College Settlement. There are also twenty medical missionary stations located in various parts of the United States, Mexico, Europe, Asia and Africa.

This vast work, supported by the association at Battle Creek, has received large bequests from sympathizing friends, so that as yet Chicago, which receives the benefit of the



branch-work established in that city, has never been asked for aid. Two brothers in Cape Town, South Africa, have invested forty thousand dollars, the income to be used for the support of the Medical Mission in Chicago. A wealthy land-owner, the late Mr. Edward S. Peddicord, bequeathed to the association a farm of one hundred sixty acres, near Mar-sailles, Illinois, to be used for the benefit of the mission work. The farm is to be devoted to various enterprises, on the co-operative plan,- the cultivation of fruits and vegetables, and various other lines of industrial work. The farm will be made the means of restoring to usefulness men who through misfortune or intemperance have fallen into idleness and want. (1)

It would be impossible, in the brief compass of this chapter to describe the great work done by even one branch of the association. The above facts have been given to set forth the source and scope of the philanthropic effort, one branch of which is the Medical Missionary College Settlement at Forty-seventh Street. As the name indicates, the work of the settlement is founded on sanitary principles. The residents of the settlement are seven visiting nurses, two physicians, and a matron, all having received their training at the Training School at Battle Creek. The same mode of life is carefully observed here which is a part of the cur-

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(1) Prospectus of the Workingmen's Home and Medical Mission, page 5.



active plan of the Sanitarium, a vegetarian diet and only two meals a day.

The community about the settlement is made up of the better class of poor, Irish and American preponderating. The greatest need of the neighborhood is a better knowledge of the fundamental principles of decent living, a better understanding of the human body, the correct preparation of hygienic foods, frequent bathing, etc. This end the settlement is seeking to accomplish. In the community it stands for practically philanthropic rather than social work, the bath-rooms and cooking apparatus having a very definite meaning to those who come to the settlement rooms for instruction.

The activities of the settlement divide themselves naturally into medical, home-making and religious. This is a most comprehensive nomenclature, each division of activity comprehending many contributing lines of work.

1. As has been said, the medical corps connected with the institution consists of two physicians, a man and a woman, and a number of trained nurses. Physicians and nurses are alike at the service of the sick at any time, those unable to pay being treated free. Appliances are provided for baths of all sorts, <sup>and</sup> for electrical and massage treatment, administered by skilled attendants. (1)

It seems to me a fitting name, that bestowed on the  
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 (1) Circulars of the Settlement.





visiting nurses by some grateful soul, "Angels of Mercy." As they go here and there, into wretched garrets and cellars, into desolate homes, now bathing and dressing a new-born baby and caring for the destitute mother, dressing wounds, soothing the restless, fever-stricken patient, they are the sweetest ministers of good in a crowded city life. To many a distressed soul, the sober garb of the visiting nurse is the symbol of a living charity.

2. Many lines of work enter <sup>into</sup> that class of activities which I have denominated "home-making." Mothers' meetings are held monthly, for the purpose of discussing topics relating to home matters, - the rearing of children, how to make home attractive, how to buy economically, etc. A cooking-school affords opportunities for becoming familiar with the best methods of scientific cookery. The teachers are graduates of the Battle Creek Sanitarium School of Cookery. Sewing classes are being successfully carried on, with a good average attendance. A free kindergarden, day-nursery and kitchengarden have already gained a firm hold on the homes of the community, through the children. A physiology class numbering seventy children, is being instructed in the fundamental facts of life.

Another method employed for reaching the neighborhood is through free popular lectures on subjects relating to the care of the body and of the home. In these lectures the vital necessities of health are set forth, - good ventila-



tion, frequent bathing, dress reform, etc.

3. Here as at Epworth House, the religious element is kept plainly before the community. "Gospel Meetings" are held at the settlement and at neighboring houses. Frequently the visiting nurse begs the privilege of holding a prayer-meeting at the home of one to whom she is ministering.

To one making the rounds of the social settlements of Chicago, earnestly endeavoring to reach the underlying purpose of clubs, classes, gospel work and public lectures, the work of the settlement just described impresses one with a grateful sense of the eternal fitness of its mission--teaching the common facts of existence, how to live clean, healthy lives, and how to make attractive, sanitary homes. If a social settlement accomplishes this, and this alone, it achieves a work of surpassing beneficence.



## Chapter XI.

## THE HELEN HEATH SETTLEMENT.

The Helen Heath Settlement of Chicago, is like Toynbee Hall, in East London, a memorial of the loving labors of one saintly soul. The story of Arnold Toynbee and his beautiful life recurs to us, - his work among the poor of East London; the sacrifice of body and mind made in the effort to instruct and elevate the unfortunate; his death caused by overwork in their behalf. Toynbee Hall is a memorial commemorating the self-abnegation, the ideals, the hopes of Arnold Toynbee.

The Helen Heath Settlement, too, is a memorial given by loving friends of the work of Helen Heath among the poor and ignorant. The story is one of infinite pathos. Dr. Helen Heath, a woman of strong philanthropic sympathies, one who had devoted herself to those in need, came before the members of All Souls Church, on the night of the Annual Business Banquet of the church. She had been asked to present a report of the needs of certain districts, the residents of which the church had undertaken to relieve. While reading her report, and urging immediate aid for the poor, she was



stricken with death. (1)

A pall of sadness enveloped the church. Dr. Heath had been one of its strongest working members, and the loss suffered by her death seemed irreparable. But out of the loss rose a new thought- the idea of building a memorial to the life and work of this noble woman. In a few months the idea became an accomplished fact, and the most important activity of All Souls Church was born,- the Helen Heath Settlement.

During the summer of 1895, a beautiful brick cottage was erected at 869 Thirty-third Court, the entire property costing about four thousand dollars. All Souls Church adopted into its bosom as it were, a large district of which the settlement has been made a center of noble work. The district is one "full of dire and crying need for help." (2) Many Poles and Bohemians reside in this part of the city, and during the brief life of the settlement, it has substantially relieved suffering, incident to lack of employment among the laborers of the community.

A roomy flat near by accommodates four residents, who assist in the educational work of the settlement. The settlement house itself is so small, that it can never be more than a cozy and beautiful center for various gatherings, as it contains only half a dozen rooms, two large beautiful

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(1) Thirteenth Annual Report of All Souls Church, 1896, p. 7.  
 (2) Ibid. page 10.





rooms on the ground floor for the Kindergarten, and four above. Here the resident physician, Dr. Lorinda G. Brown, took up the broken thread of Dr. Heath's professional work.

As one enters the sunny kindergarten rooms of the cottage, an inscription over the beautiful mantel meets the eye, - the name of her whose work inspired the idea of the settlement, and the words, "She hath done what she could." Surely if her eyes, illumined by the knowledge of what the next life has in store, could gaze for awhile into the beautiful room filled with the brightness and the innocence of childhood, she must feel that her labors have not ceased, but have multiplied a hundred fold, and been crowned with a majestic glory.

Receiving as it does, the support of All Souls Church, and the direct supervision of the Charitable Section of the membership of the church, the Helen Heath Settlement, during its eighteen months' life, has wrought a good work. Its activities differ but little from those of other settlements, though as yet the work is on a very modest scale. Only educational and charitable work has been attempted, the latter made absolutely necessary by lack of employment among the people near the settlement.

Truly, she builded better than she knew who gave, by her life, the inspiration for this work which bids fair to grow into goodly stature. The power of a single human life to achieve is something incomprehensible. This one was



mighty in life but mightier in death. One is reminded of Owen Meredith's words: (1)

"No stream from its source  
Flows seaward, how lonely soever its course,  
But what some land is gladdened. No star ever rose  
And set without influence somewhere. Who knows  
What earth needs from earth's lowest creature?

No life  
Can be pure in its purpose and strong in its strife  
And all life not be purer and stronger thereby."

(1) Lucile.



## Chapter XII.

## THE ELM STREET SETTLEMENT.

In 1876, in the district of Chicago known as "Little Hell", a group of benevolent people started, in a modest way, a sewing and cooking school for girls. In this part of the city, the ignorance and squalor of the people are extreme, and it was hoped that a movement which in even a small way influenced the girls, might in some manner, touch the homes of the community. Reading and writing soon were added to the curriculum, as it was found that many of the girls who attended the classes had never attended the public schools, and now felt too old to begin.

Gradually, the activities of the school developed to such an extent that it was thought best to incorporate it as an industrial school, with a visiting committee, a matron and an assistant. In 1880, the school was accepted as a charge by Unity Church, and named Unity Church Industrial School for Girls.

The chief aim of the school was to train girls for domestic service, and to inculcate in them the feeling that



such service is as thoroughly honorable as the factory-life into which most of them hurried as soon as they were able to work at all. (1) Even in families most wretchedly poor, crowded together in little dens in filth and squalor, most girls preferred going into shops and factories, and "living at home", with no thought of elevating the standard of living, or of preparation for the duties of wifehood or motherhood.

Until the year 1884, the Industrial School performed its functions, now rapidly increasing, at 253 Larrabee Street. In that year, Mr. Joshua Bates bequeathed twelve thousand dollars for a new building and grounds for the school. The building was erected at 80 Elm Street and dedicated October 5, 1884. It is a large handsome structure surrounded with roomy grounds, rare enough in this part of the city. From the time of the erection of its new quarters, the activities of the school steadily increased. A day nursery and a kindergarten grew to be necessary adjuncts in the community. The boys of the neighborhood were admitted to classes, and the "problem of the boys" came to rival the "problem of the girls."

One may speak advisedly in thus naming the solicitude felt for the boys of the neighborhood the "problem of the boys." The community made up of Irish and American poor,

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(1) Report of the Unity Church Industrial School for Girls, 1880, page 6.





is one of the most vicious in the city. The children early become incorrigible. How to keep them out of the streets is the question of questions.

In 1895, at the earnest desire of many of the members of Unity Church, as well as of other friends of the school, the various lines of work were concentrated in a social settlement to be known as the Elm Street Settlement. Mrs. Helen Campbell, famed for her investigations in the world of labor, and for her searching analyses of the conditions of poverty and distress, became head resident. Mrs. Charlotte Perkins Stetson, the socialist-poet, also lived for a time at the Elm Street Settlement.

A Settlement Board, composed of nine women connected with Unity Church, has the control of settlement finances, matters of settlement-policy, etc.

As in most of the other settlements, may be found the savings-bank, the reading-room, clubs and classes, mothers' meetings, and all the various means devised to bring members of the community <sup>into</sup> a wholesome social atmosphere. A Woman's Club of one hundred members augurs well for the future of as many homes in this district, sadly in need of radical suggestions in the way of home-making and wife-making.

The growth of the Elm Street Settlement has been rapid. The outlook is at once disheartening and encouraging, - disheartening because of the depravity of "Little Hell,"



encouraging because of the strength of the working force arrayed at the settlement against the ignorance and vice of the community. Scarcely a passing glance at the human tide which flows daily in and out of the Elm Street Settlement is needed to prove that there are needs more pitiful than those of immediate hunger and nakedness, and that the power of years of patience and moral firmness will be necessary to repair the ravages of hereditary vice and ignorance.

The movement is slowly upward. Evolution works its marvels in society as well as in the amoeba. The power which will regenerate "Little Hell" may lie in the patience and persistence of the few who day by day marvel at the fertility of Jimmie Maloney's deviltry, and shudder at the shiftlessness of Mrs. O'Flaherty's whole household, and looking over the day, wonder, almost hopelessly, if anything has been accomplished.

"How far that little candle throws his beams!

So shines a good deed in a naughty world."



## Chapter XIII.

## THE KIRKLAND SETTLEMENT.

The history of the Kirkland Settlement, in a few brief months can be dignified with the name of history, is full of pathetic interest, for it bears the shadow of an unfulfilled hope, and of a life baffled in its noblest purpose. Life-stories like those of Elizabeth Kirkland and Helen Heath impress one with the futility of hoping to finish grandly what one begins, but thrill the heart, nevertheless, with the consciousness that "no man liveth to himself and no man dieth to himself," and that the world is better for a noble purpose but half-fulfilled.

Miss Elizabeth Kirkland, for many years prominent in Chicago's educational circles as principal of the Kirkland School, a private seminary for girls, determined to devote the remaining years of her life to work among the poorer classes of Chicago. Feeling that great possibilities for good lie in the social settlement, she planned a settlement of her own, in which certain pet educational projects should be carried out. Renting an old family mansion, bearing all over it the marks of faded gentility, she took up her life



on Indiana Street among the poorer classes. The community is not the lowest stratum, but is made up of ignorant and "unfortunate", such as need social recreation and much instruction of every kind.

But sudden and alarming illness warned Miss Kirkland that her new work must be laid down just as she had taken it up, and she requested her sister, Miss Cordelia Kirkland, who had been for many years a resident of California, but who was with her sister in her last illness, to carry on the work, at least until the time for which the house had been taken, (two years) expired. Miss Kirkland's death, July 30, 1896, took from the Kirkland Settlement its creative power. The work still goes on, although only a few months of the two years' lease remain. Whether or not interested friends will continue the work planned by Miss Kirkland in the hope that her coming into the neighborhood might quicken into being some germs of the higher life, is not definitely known. There is no doubt that one very important branch of the settlement will prosper, for its beginning and growth have been remarkably propitious.

Leaving out of consideration the kindergarten, the day nursery, the sewing and cooking classes, etc., the most interesting feature of the Kirkland Settlement is the Lake Villa Juvenile Municipality, the famous Bradley Club of Chicago. This club organized by Mr. E. L. Bradley, now a resident of Kirkland Settlement, is working out in a very





simple way the vexed problem, how to obtain pure municipal politics. Two hundred and fifty boys, the voters of the future, are, almost unconsciously, being educated in all that pertains to good citizenship and to a thorough knowledge of municipal affairs.

Mr. Bradley, who is a graduate of Princeton University, is endowed with a strong sympathy for boys combined with great resources for holding them to a purpose. He has rented an old store of two flats, at 219 Indiana Street, where as a means to an end, he has evening classes in pressed iron work, whittling, electricity and rough carpentry. A gymnasium furnishes an outlet for too exuberant spirits, and develops neglected strength.

The club forms a municipality, the members holding their elections, and electing to office, mayor, aldermen and all the other city officials. No magnate holding office of any sort in the city government of Chicago, is omitted from the miniature municipality of the Bradley Club. Civil service examinations must be taken, and whatever preliminaries are necessary for holding office come to be familiar facts to these incipient citizens. Indirectly, some ideas other than facts relating to office-holding, are communicated to the boys. The significance of a public trust, the necessity of filling an office trustworthily, the ignominy attached to lack of fidelity to one's duty, - all these are inculcated line by line.



Once a month, a trial is held. Judge, jury, attorneys, all are in their places. During the month, there is great vigilance, boys watching warily, (not themselves, but others), lest a tempting offense escape their notice which would furnish excellent material for a trial. At a recent meeting of the club, a boy was tried for an offense but acquitted. There was great excitement. Almost the entire club accused the jury, judge and attorneys of having accepted bribes! There was much discussion of a very high-sounding sort, talk of a new trial and other measures. An outsider, thinking the youth must have committed some very heinous misdeed, insisted on knowing what he had done to cause such excitement. The reply was, "He coughed with intent to disturb!"

The good results of training which may in many respects seem to approach the farcical, can hardly be estimated. What a city government is, what it stands for, its various departments, the duties of the heads of departments, etc., - all these facts will be thoroughly understood, a generation hence, by the lads who are now Mr. Bradley's charges.

Through the generosity of friends, Allendale Farm, located at Cedar Lake, Lake Villa, Illinois, has been purchased for the club. Here those of the members who are entitled to the privilege either by their exemplary conduct, or by their homelessness, spend long, glorious summers, planting and tending crops, milking cows, fishing and swimming and doing everything which can be done on a farm by



boys who have been accustomed only to dingy city surroundings. One boy who has never seen Allendale Farm, but who hopes to do so during the coming summer, in conjecturing what the place would be like, remarked confidentially that he hoped it would be like a lake, adding with a flash in his eyes, "There's swimmin' in lakes!" Surely any one who can open to homeless and perhaps worse than homeless boys the vista of delights furnished by Allendale Farm, is worthy to become one of the immortals. He who makes possible to a child a happy childhood free from polluting influences, has helped the world on by a great step.

Mrs. Browning's "Cry of the Children" wrought its perfect work. The most stupid of us know that the world of the future must be good or evil just as the condition of the children of today dictates. So to have a merry world years hence, the sad children of today must be given their birth-right of happiness, the vicious must be made to love the morally lovely and the ignorant must be educated. The world is moving around to the children, and the Bradley Club is one indication of this fact.

The Kirkland Settlement may be but temporary. Yet in two years, what may not have been wrought? In a day or even an hour, whole life purposes are altered. Though the instruction may come to an end here in the shabby settlement house, the humanity which underlies the spoken words may have wrought miracles which only the future will reveal.



## Chapter XIV.

## THE SOCIAL SETTLEMENT AS A PLACE OF EXCHANGE.

The social settlement is primarily a place of exchange. To those unacquainted with its real life, the inner life, where personalities come together and where the real work of transformation goes on, the settlement appears to be a philanthropic enterprise in which the benefit flows from one source alone, - the settlement workers. Nothing is farther from the truth. The benefit is mutual. Settlement-residents of wide experience testify that they have gained quite as much lasting good from the community whose life they are sharing, as they can possibly have given.

It is natural to dwell upon the objective value of the social settlement. One can readily recognize the advantages accruing to a poor and ignorant community, from the advent of a few cultivated people who have come to share with the neighborhood their own superior mental and spiritual heritage. The tasteful rooms of the settlement-house reveal hints of beauty which though unattainable in many meagre homes, refine the senses and educate the taste. The atmosphere of friendly sympathy which pervades the settle-





ment calls forth the confidence of the community, which once gained, proves a powerful lever for the introduction of needed reforms.

Acting as a socializing force, the settlement brings together representatives of the various classes of society. The feeling of distrust with which the poor regard the more fortunate melts away, however slowly, in the feelings of a common humanity. First of all, the settlement should exercise the socializing function. Class distinctions pale in the presence of the spirit of democracy which must constitute the very life of the social settlement. Indeed, all the intellectual effort put forth in classes and clubs for the benefit of those who have missed the opportunities of education, amounts to little if the teachers have not communicated something of their own ambitions and aspirations as well as the mere text which they are trying to interpret. Lessons of morality and refinement may often be taught in terms of arithmetic and reading, if the instructors have spiritual vision.

In the brief summary given in preceding chapters, an attempt has been made to describe the different lines of activity in which the various social settlements of Chicago engage. It has been seen that in some localities the need for civic reform seems most pressing. In others, where the religious nature seems dormant, the people receive strong religious appeals. But whatever the predominating activity



of the settlement, the end sought is the same,—a quickening of the social consciousness of the community, a discontent with bad social conditions and a hunger for better ones.

But what social service flows into the settlement house? On this point it is interesting to note the testimonies received in answer to a series of questions submitted to eighty-three persons, who had been identified with settlement work. (1) All show wonderful unanimity in their loyalty to the settlement and to the wider ideal of mutual social service. All agree that the knowledge gained in the social settlement is invaluable. The very existence of the settlement is a protest against existing conditions. Many people who are drawn hither by curiosity, go away filled with the sickening knowledge that there are conditions of life widely different from their own, and that the suffering and sorrow of the poor call for recognition. A wider sympathy is gained by those who come face to face with the problems of poverty. One worker testifies, "When I am in the atmosphere of the settlement, class distinctions seem so artificial that it seems possible to do away with them some time. Everywhere else, the settlement idea seems so foreign to people's minds that I think class distinctions will be done away with, only when Christianity has completed its perfect work."

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(1) Report on the Questions drawn up by Present Residents in our College Settlements and submitted to Past Residents.



Another gives this testimony: "My attitude toward social and industrial problems has entirely changed from my experience in settlement work. I have seen so much and heard so much that is entirely new to me.....My feeling toward the poor has changed from pity to a sense of honest comradeship, and has made my life full of new hopes and aims. I cannot be sufficiently thankful for the year I spent at the settlement."

Another replies, "I had little or no knowledge of industrial problems before coming to the settlement, and much of the little I have now, came from work which I might probably have never done except for settlement influence."

Still another testifies, "I felt more the needs of the people than before, because what I had known before with my head I now understand with my heart. I did not become a Socialist, but I did feel that many beneficent laws might be enacted, which would ameliorate the condition of the poor without interfering with any rightful freedom or liberty of the community as a whole."

Here are strong words from another resident of wide experience: "My first very close and direct contact during a winter of great stress with the under-side of things, produced a spirit of antagonism and bitterness to some degree toward those blinded by luxury and wealth, and toward the careless and indifferent. Subsequent experiences have made me realize that the social question will in no degree



be solved by sympathy toward one class to the exclusion of another. Pity and large-mindedness are needed quite as much in one as in the other."

I might multiply these testimonies in evidence of the value of social settlement work to the workers themselves. Many even bear witness to the fact that life in a settlement is far from being a life of deprivation, separated though it be from "uptown" pleasures. "It is to me the happiest and fullest life-----that I know or can imagine," one writes. "The true significance of a home was taught me there, its best right to happiness, and as the opportunity has come to me, I have tried to make my own home such a center as I learned to feel, through settlement life, that a home should be."

Settlement life has its sparkles of merriment as well as its long serious days of hard work, when the powers of body and mind are strained to the utmost effort. People actuated by manifold motives come to the settlement feeling that there they shall supply every need of the human heart. It stands in the eyes of the neighborhood for an institution where information of every conceivable kind may be obtained. One man comes to be shown how to make sense of poetry. Another wants his wife converted to the evangelical faith. Another insists that the patrol wagon is kept here. One neighbor requests that the residents of the Chicago Commons keep two dogs for him during an absence from the city. A





woman desires a refractory neighbor sent to jail. Another has been robbed of her chickens, and urges that the head-worker pursue and capture the thief. But the plea which crowns all the others is that of a mother who announces that the baby has swallowed a half dollar, and who wants to know how to recover the money!

The time is coming, is indeed here now for many whose moral consciousness is quickening, when men and women will go to the congested districts of great cities for inspiration and food for soul-growth as the physically ill journey to the seashore and the mountains in quest of bodily rest and refreshment.



## Chapter XV.

## THE "OTHER SIDE" OF THE SOCIAL SETTLEMENT.

Any new movement, which from the first receives unusual approbation and encounters little or no opposition from the well-to-do, is liable to become what is termed a "fad", and after running an unnaturally rapid course, to dwindle into insignificance. This tendency has been repeatedly illustrated in movements of various sorts.

So rapid has been the growth of the social settlement idea in England and America that some thoughtful observers predict that they can discern unmistakable signs of "fadism" approaching. They argue that the growth of the movement has been abnormal; that a feeling of sentimentality rather than a deep conviction actuates the workers of the settlement; that the lowest and neediest class of society is not reached, and that the movement will run its course, and share the oblivion of other short-lived philanthropic efforts.

The prediction is one worthy of consideration. It cannot be denied that the growth of the movement has been remarkable. This, however, is not a terrifying symptom,



but rather a most encouraging one, inasmuch as we cannot have too much "settling" of the intelligent class among the ignorant in large cities. Moreover, philanthropic effort of every kind is multiplying, due to the quickening of the social conscience, a result brought about by the wider diffusion of education in the world.

The charge of sentimentality rather than conviction existing among, and actuating many settlement workers, is no doubt a just one. But those who come to the work for the purpose of shedding a few tears in some attic, or volubly pitying some unfortunate, either drop out of the work in a short time, tired of the too-incessant drain on their sympathies and of the genuine work required of residents, or grow into the spirit of the place, and become educated to the demands made upon them, so that it can hardly be said that the neighborhood or the principle underlying the work of the settlement has been permanently injured by the condemned sentimentalist.

The charge made against the settlement on the ground that it does not meet the needs of the abjectly poor and degraded, has been mentioned elsewhere in this treatise. The charge is undoubtedly true. But society is an organism, and what benefits and uplifts one part of humanity, benefits and uplifts the rest through the great power of human contact. There are those who refuse to be directly influenced by the settlement, but those who have been touched and benefitted, give out again, in their turn, to those next below



them, what they have themselves received.

But there are other and graver charges which cannot so easily be brushed aside. The settlement is in danger of becoming crystallized into an "institution" which shall dispense charity or education according to certain piously formulated rules. Settlement activities are becoming so well-defined, that there is danger that they will become mechanical unless close personal sympathy between residents and community prevents the introduction of rigid "methods." Possibly the fact that residents come and go, that the personnel of a settlement changes frequently, will counteract the tendency to institutionalism.

Another danger confronts the success of the work of the social settlement. The workers, feeling themselves to be a sort of chosen people sometimes grow clannish, and strengthen the walls of that very social distinction which it is the main object of the settlement to break down. In a recent symposium upon the settlement question, this danger was discussed by Miss Starr of Hull House. She voiced the fear held by many who are interested in the movement, that a sort of "settlement cult" is growing up, and that before long it may be necessary to bring into existence a new "Movement" with a new "Idea"-----designed to correct and offset the blunders of the settlement Movement, Idea and Cult. (1)

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(1) Chicago Commons, August, 1896.





A feeling among the residents of a settlement that they are a peculiarly-constituted priesthood, and divinely ordained in the division of labor to do what no others can do, will be fatal to the success of the work.

As in all other agencies for good, the settlement makes mistakes. Its workers are not infallible. Its policy is not always the wisest. At best, it cannot be pronounced a final agency, for it cannot remedy all wrongs now existing in the industrial and social world. The government must act where now the settlement can only indicate. But in the interim, it can bridge the chasm which separates plenty and want; it can bring wholesome elements into the lives of the poor, and inspire new ideals of life. This is the duty of the hour, and, that duty being fulfilled, "it must follow as the night the day," governmental aid will be the result of a quickened social conscience.



# APPENDIX.

	Number of Residents.	Number coming to settlement weekly.	Most effectual line of work in neighborhood.	Non residents who assist.
Hull House, 335 S. Halsted St. established Sept. 1889.	15.	2000.	Social.	75.
Northwestern University Settlement, 252 W. Chicago Ave. established 1891.	7.	800.	Social.	25.
Clybourn Avenue Settlement, 279 Clybourn Ave. established 1892.	9.	950.	Educational.	40.
Maxwell Street Settlement, 185 W. 13th St. established Nov. 1893.	2.	350.	Educational and Social.	25.
University of Chicago Settlement, 4638 Ashland Ave. established Jan. 1894.	6.	1150.	Social.	95.
Epworth House, 79 Pearce St. established Mar. 1894.	6.	750.	Girls' and Women's Clubs.	40.



	Number of residents	Number coming to settlement weekly.	Most effectual line of work in neighborhood.	Non residents who assist.
Chicago Commons, 140 N. Union St. established May, 1894.	17.	1200.	Educational social and civic.	40.
Medical Missionary College Settlement, 744-47th Street. established Sept. 1895.	15.	250.	Kitchen- garden, Kinder- garten.	None
Helen Heath Settlement, 869-33d Court, established Oct. 1895.	7.	185.	Kinder- garten, Charitable work.	20.
Elm Street Settlement, 80 Elm Street. established Nov. 1895.	5.	975.	Kinder- garten, Classes.	20.
Kirkland Settlement, 334 Indiana Street. established Jan. 1896.	3.	400.	Boys' Club. Kindergarten.	10.



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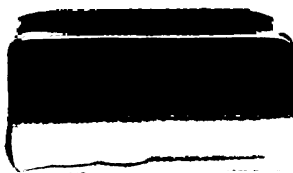
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